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Worthington sculp^t

SAMUEL BUTLER ESQ.

HUDIBRAS,

BY

SAMUEL BUTLER;

WITH NOTES

BY THE

REV. TREADWAY RUSSEL NASH, D.D.

A NEW EDITION, IN TWO VOLUMES.

VOL. I.



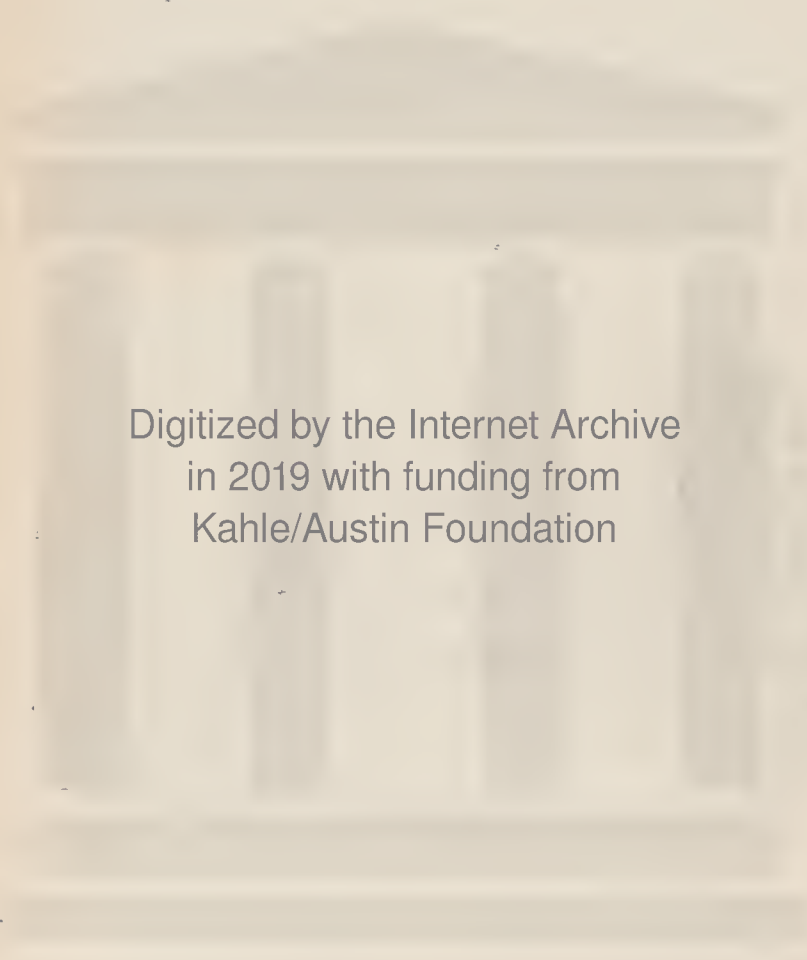
Non deerunt fortasse vitilitigatores, qui calumnientur, partim leviores
esse nugas, quam ut Theologum deceant, partim mordaciores, quam ut
christianæ convenient modestiæ. Erasm. Moriæ Encom. præfat.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

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LITTLE or no apology need be offered to the Public for presenting it with a new edition of HUDIBRAS; the poem ranks too high in English literature not to be welcomed if it appear in a correct text, legible type, and on good paper: ever since its first appearance it has been as a mirror in which an Englishman might have seen his face without becoming, Narcissus-like, enamoured of it; such an honest looking-glass must ever be valuable, if there be worth in the aphorism of *nosce teipsum*. May it not in the present times be as useful as in any that are past? Perhaps even in this enlightened age a little self-examination may be wholesome; a man will take a glance of recognition of himself if there be a glass in the room, and it may happen that some indication of the nascent symptoms of the wrinkles of treason, of the crows-feet of fanaticism, of the drawn-down mouth of hypocrisy, or of the superfluous hairs of self-conceit may startle the till then unconscious

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possessor of such germs of vice, and afford to his honester qualities an opportunity of stifling them ere they start forth in their native hideousness, and so, perchance, help to avert the repetition of the evil times the poet satirizes, which, in whatever point they are viewed, stand a blot in the annals of Britain.

The edition in three quarto volumes of *Hudibras*, edited by Dr. Nash* in 1793, has become a book of high price and uncommon occurrence. It may justly be called a scholar's edition, although the Editor thus modestly speaks of his annotations: "The principal, if not the sole view, of the annotations now offered to the public, hath been to remove these difficulties, (fluctuations of lan-

* "January 26, 1811.—At his seat at Bevere, near Worcester, in his 86th year, Treadway Russel Nash, D.D., F.S.A., Rector of Leigh. He was of Worcester College in Oxford; M.A. 1746, B. and D.D. 1758. He was the venerable Father of the Magistracy of the County of Worcester; of which he was an upright and judicious member nearly 50 years; and a gentleman of profound erudition and critical knowledge in the several branches of literature: particularly the History of his native county, which he illustrated with indefatigable labour and expence to himself. In exemplary prudence, moderation, affability, and unostentatious manner of living, he has left no superior: of the truth of which remark the writer of this article could produce abundant proof from a personal intercourse of long continuance; and which he sincerely laments has now an end.—R."

Gentleman's Magazine.

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“ guage, disuse of customs, &c.) and point out some
“ of the passages in the Greek and Roman authors
“ to which the poet alludes, in order to render
“ Hudibras more intelligible to persons of the
“ commentator’s level, men of middling capacity,
“ and limited information. To such, if his remarks
“ shall be found useful and acceptable, he will be
“ content, though they should appear trifling in
“ the estimation of the more learned.”

Dr. Nash added plates* from designs by Hogarth

* Dr. Nash thus mentions them : “ The engravings in this
“ edition are chiefly taken from Hogarth’s designs, an artist
“ whose genius, in some respects, was congenial to that of our
“ poet, though here he cannot plead the merit of originality, so
“ much as in some other of his works, having borrowed a great
“ deal from the small prints in the duodecimo edition of 1710.*

“ Some plates are added from original designs, and some from
“ drawings by La Guerre, now in my possession, and one print
“ representing Oliver Cromwell’s guard-room, from an excel-
“ lent picture by Dobson, very obligingly communicated by my
“ worthy friend, Robert Bromley, Esq. of Abberley-lodge, in
“ Worcestershire ; the picture being seven feet long, and four
“ high, it is difficult to give the likenesses upon so reduced a
“ scale, but the artists have done themselves credit by preserving
“ the characters of each figure, and the features of each face
“ more exactly than could be expected : the picture belonged to
“ Mr. Walsh the poet, and has always been called Oliver Crom-
“ well’s guard-room : the figures are certainly portraits ; but I
“ leave it to the critics in that line to find out the originals.

* “ Hogarth was born in 1698, and the edition of Hudibras, with his cuts, published 1726.”

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and *La Guerre* to his edition, but it may be thought without encreasing its intrinsic value. The Pencil has never successfully illustrated *Hudibras*; perhaps the wit, the humour, and the satire of Butler have naturally, from their general application, not sufficient of a local habitation and a name to be embodied by the painter's art. The present edition only offers the portrait of the poet, his tenement, autograph, and monument in St. Paul's, Covent Garden.

To some few of the notes explanatory of phrases and words, the printer has ventured to make trifling additions, which he has placed within brackets that they may not be supposed to be Dr. Nash's, though had the excellent dictionary of the *truly* venerable Archdeacon Todd, and the Glossary of the late Archdeacon Nares, from which they are principally taken, been in existence in 1793 there can be little doubt but Dr. Nash would have availed himself of them.

W. N.

“ When I first undertook this work, it was designed that the whole should be comprised in two volumes: the first comprehending the poem, the second the notes, but the thickness of the paper, and size of the type, obliged the binder to divide each volume into two tomes; this has undesignedly encreased the number of tomes, and the price of the work.” [*In this edition the notes are placed under the text.*]

AUTOGRAPH OF SAMUEL BUTLER.

To think how Spencer dyed, how lowly mourned,
How Butler, faith & service were Reverend.

ON
SAMUEL BUTLER, Esq.

AUTHOR OF HUDIBRAS.

THE life of a retired scholar can furnish but little matter to the biographer : such was the character of Mr. Samuel Butler, author of *Hudibras*. His father, whose name likewise was Samuel, had an estate of his own of about ten pounds yearly, which still goes by the name of Butler's tenement, a Vignette of which may be seen in the title-page of the first volume : he held, likewise, an estate of three hundred pounds a year under sir William Russell, lord of the manor of Strensham, in Worcestershire.¹ He was not an ignorant farmer, but wrote a very clerk-like hand, kept the register, and managed all the business of the parish under the direction of his landlord, near whose house he lived, and from whom, very probably, he and his family received instruction and assistance. From

¹ This information came from Mr. Gresley, rector of Strensham, from the year 1706 to the year 1773, when he died, aged 100 : so that he was born seven years before the poet died.

his landlord they imbibed their principles of loyalty, as sir William was a most zealous royalist, and spent great part of his fortune in the cause, being the only person exempted from the benefit of the treaty, when Worcester surrendered to the parliament in the year 1646. Our poet's father was churchwarden of the parish the year before his son Samuel was born, and has entered his baptism, dated February 8, 1612, with his own hand, in the parish register. He had four sons and three daughters, born at Strensham; the three daughters, and one son, older than our poet, and two sons younger: none of his descendants remain in the parish, though some of them are said to be in the neighbouring villages.

Our author received his first rudiments of learning at home; he was afterwards sent to the college school at Worcester, then taught by Mr. Henry Bright,² prebendary of that cathedral, a celebrated

² Mr. Bright is buried in the cathedral church of Worcester, near the north pillar, at the foot of the steps which lead to the choir. He was born 1562, appointed schoolmaster 1586, made prebendary 1619, died 1626. The inscription in capitals, on a mural stone, now placed in what is called the Bishop's Chapel, is as follows:

Mane hospes et lege,
Magister HENRICUS BRIGHT,
Celeberrimus gymnasiarcha,
Qui scholæ regiæ istic fundatæ per totos 40 annos
summa cum laude præfuit,

scholar, and many years the famous master of the King's school there ; one who made his business his delight ; and, though in very easy circumstances, continued to teach for the sake of doing good, by benefiting the families of the neighbouring gentlemen, who thought themselves happy in having their sons instructed by him.

Quo non alter magis sedulus fuit, scitusve, ac dexter,
in Latinis Græcis Hebraicis litteris,
feliciter edocendis :

Teste utraq; academia quam instruxit affatim
numerosa plebe literaria :

Sed et totidem annis eoq; amplius theologiam professus,
Et hujus ecclesiæ per septennium canonicus major,
Sæpissime hic et alibi sacrum dei præconem
magno cum zelo et fructu egit.

Vir pius, doctus, integer, frugi, de republica
deq; ecclesia optime meritus.

A laboribus per diu noctuq; ab anno 1562
ad 1626 strenue usq; exantlatis
4^o Martii suaviter requievit
in Domino.

See this epitaph, written by Dr. Joseph Hall, dean of Worcester, in Fuller's Worthies, p. 177.

I have endeavoured to revive the memory of this great and good teacher, wishing to excite a laudable emulation in our provincial schoolmasters ; a race of men, who, if they execute their trust with abilities, industry, and in a proper manner, deserve the highest honour and patronage their country can bestow, as they have an opportunity of communicating learning, at a moderate expence, to the middle rank of gentry, without the danger of ruining their fortunes, and corrupting their morals or their health : this, though foreign to my present purpose, the respect and affection I bear to my neighbours extorted from me.

How long Mr. Butler continued under his care is not known, but, probably, till he was fourteen years old. Whether he was ever entered at any university is uncertain. His biographer says he went to Cambridge, but was never matriculated: Wood, on the authority of Butler's brother, says, the poet spent six or seven years there;³ but as other things are quoted from the same authority, which I believe to be false, I should very much suspect the truth of this article. Some expressions, in his works, look as if he were acquainted with the customs of Oxford. Coursing was a term peculiar to that university; see Part iii. c. ii. v. 1244.

Returning to his native country, he entered into the service of Thomas Jefferies, Esq. of Earls Croombe, who, being a very active justice of the peace, and a leading man in the business of the province; his clerk was in no mean office, but one that required a knowledge of the law and constitution of his country, and a proper behaviour to men of every rank and occupation: besides, in those times, before the roads were made good, and short visits so much in fashion, every

³ His residing in the neighbourhood might, perhaps, occasion the idea of his having been at Cambridge.

large family was a community within itself: the upper servants, or retainers, being often the younger sons of gentlemen, were treated as friends, and the whole family dined in one common hall, and had a lecturer or clerk, who, during meal times, read to them some useful or entertaining book.

Mr. Jefferies's family was of this sort, situated in a retired part of the country, surrounded by bad roads, the master of it residing constantly in Worcestershire. Here Mr. Butler had the advantage of living some time in the neighbourhood of his own family and friends: and having leisure for indulging his inclinations for learning, he probably improved himself very much, not only in the abstruser branches of it, but in the polite arts: here he studied painting, in the practice of which indeed his proficiency was but moderate; for I recollect seeing at Earls Croombe in my youth, some portraits said to be painted by him, which did him no great honour as an artist.⁴ I have

⁴ In his MS. Common-place book is the following observation:

It is more difficult, and requires a greater mastery of art in painting, to foreshorten a figure exactly, than to draw three at their just length; so it is, in writing, to express any thing naturally and briefly, than to enlarge and dilate:

And therefore a judicious author's blots

Are more ingenious than his first free thoughts.

heard, lately, of a portrait of Oliver Cromwell, said to be painted by our author.

After continuing some time in this service, he was recommended to Elizabeth Countess of Kent, who lived at Wrest, in Bedfordshire. Here he enjoyed a literary retreat during great part of the civil wars, and here probably laid the groundwork of his *Hudibras*, as he had the benefit of a good collection of books, and the society of that living library, the learned Selden. His biographers say, he lived also in the service of Sir Samuel Luke, of Cople Hoo Farm, or Wood End, in that county, and that from him he drew the character of *Hudibras*:⁵ but such a prototype was not rare in those

This, and many other passages from Butler's MSS. are inserted, not so much for their intrinsic merit, as to please those who are unwilling to lose one drop of that immortal man; as Garrick says of Shakspeare:

It is my pride, my joy, my only plan,
To lose no drop of that immortal man.

* The Lukes were an ancient family at Cople, three miles south of Bedford: in the church are many monuments to the family: an old one to the memory of sir Walter Luke, knight, one of the justices of the pleas, holden before the most excellent prince King Henry the Eighth, and dame Anne his wife: another in remembrance of Nicholas Luke, and his wife, with five sons and four daughters.

On a flat stone in the chancel is written,

Here lieth the body of George Luke, Esq. he departed this life Feb. 10, 1732, aged 74 years, the last Luke of Wood End.

Sir Samuel Luke was a rigid presbyterian, and not an eminent commander under Oliver Cromwell; probably did not approve of

times. We hear little more of Mr. Butler till after the Restoration : perhaps, as Mr. Selden was left executor to the Countess, his employment in her affairs might not cease at her death, though one might suspect by Butler's MSS. and Remains, that his friendship with that great man was not without interruption, for his satirical wit could not be restrained from displaying itself on some particularities in the character of that eminent scholar.

Lord Dorset is said to have first introduced Hudibras to court. November 11, 1662, the author obtained an imprimatur, signed J. Berkenhead, for printing his poem ; accordingly in the following year he published the first part, containing 125 pages. Sir Roger L'Estrange granted an imprimatur for the second part of Hudibras, by the author of the first, November 5, 1663, and it was printed by T. R. for John Martin, 1664.

In the *Mercurius aulicus*, a ministerial newspaper, from January 1, to January 8, 1662, quarto, is an advertisement saying, that “ there is stolen “ abroad a most false and imperfect copy of a “ poem called Hudibras, without name either of the king's trial and execution, and therefore, with other presbyterians, both he and his father sir Oliver were among the secluded members. See Rushworth's collections.

“ printer or bookseller, the true and perfect edition, printed by the author’s original, is sold by Richard Marriott, near St. Dunstan’s church, in Fleet-street, that other nameless impression is a cheat, and will but abuse the buyer, as well as the author, whose poem deserves to have fallen into better hands.” Probably many other editions were soon after printed: but the first and second parts, with notes to both parts, were printed for J. Martin and H. Herringham, octavo, 1674. The last edition of the third part, before the author’s death, was printed by the same persons in 1678: this I take to be the last copy corrected by himself, and is that from which this edition is in general printed: the third part had no notes put to it during the author’s life, and who furnished them after his death is not known.

In the British Museum is the original injunction by authority, signed John Berkenhead, forbidding any printer, or other person whatsoever to print *Hudibras*, or any part thereof, without the consent or approbation of Samuel Butler (or Boteler), Esq.⁶ or his assignees, given at White-

⁶ Induced by this injunction, and by the office he held as secretary to Richard earl of Carbury, lord president of Wales, I have ventured to call our poet Samuel Butler, Esq.

hall, 10th September, 1677; copy of this injunction may be seen in the note.⁷

It was natural to suppose, that after the restoration, and the publication of his *Hudibras*, our poet should have appeared in public life, and have been rewarded for the eminent service his poem did to the royal cause; but his innate modesty, and studious turn of mind, prevented solicitations: never having tasted the idle luxuries of life, he did not make to himself needless wants, or pine after imaginary pleasures: his fortune, indeed, was small, and so was his ambition; his integrity of life, and modest temper, rendered him contented. However, there is good authority for believing that at one time he was gratified with

⁷ CHARLES R.

Our will and pleasure is, and we do hereby strictly charge and command, that no printer, bookseller, stationer, or other person whatsoever within our kingdom of England or Ireland, do print, reprint, utter or sell, or cause to be printed, re-printed, uttered or sold, a book or poem called *HUDIBRAS*, or any part thereof, without the consent and approbation of Samuel Boteler, Esq. or his assignees, as they and every of them will answer the contrary at their perils. Given at our Court at Whitehall, the tenth day of September, in the year of our Lord God 1677, and in the 29th year of our reign,

By His Majesty's command,

J^o. BERKENHEAD.

Miscel. Papers, Mus. Brit. Bibl. Birch, No. 4293.

Plut. 11. J. original.

an order on the treasury for 300*l.* which is said to have passed all the offices without payment of fees, and this gave him an opportunity of displaying his disinterested integrity, by conveying the entire sum immediately to a friend, in trust for the use of his creditors. Dr. Zachary Pearce,⁸ on the authority of Mr. Lowndes of the Treasury, asserts, that Mr. Butler received from Charles the second an annual pension of 100*l.*: add to this, he was appointed secretary to the lord president of the principality of Wales, and, about the year 1667, steward of Ludlow castle. With all this, the court was thought to have been guilty of a glaring neglect in his case, and the public were scandalized at the ingratitude. The indigent poets, who have always claimed a prescriptive right to live on the munificence of their contemporaries, were the loudest in their remonstrances. Dryden, Oldham, and Otway, while in appearance they complained of the unrewarded merits of our author, obliquely lamented their private and particular grievances; Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἕκαστος;⁹ or, as Sallust says, nulli mortalium injuriæ suæ parvæ videntur. Mr. Butler's own

⁸ See Granger's Biographical History of England, octavo, vol. iv. p. 40.

⁹ Homer—Iliad, 19. 302.

sense of the disappointment, and the impression it made on his spirits, are sufficiently marked by the circumstance of his having twice transcribed the following distich with some variation in his MS. common-place book :

To think how Spenser died, how Cowley mourn'd,
How Butler's faith and service were return'd.¹

In the same MS. he says, " wit is very charge-
" able, and not to be maintained in its necessary
" expences at an ordinary rate: it is the worst
" trade in the world to live upon, and a commo-
" dity that no man thinks he has need of, for
" those who have least believe they have most."

—— Ingenuity and wit
Do only make the owners fit
For nothing, but to be undone
Much easier than if th' had none.

Mr. Butler spent some time in France, probably when Lewis XIV. was in the height of his glory and vanity: however, neither the language nor manners of Paris were pleasing to our modest

¹ I am aware of a difficulty that may be started, that the Tragedy of Constantine the Great, to which Otway wrote the prologue, according to Giles Jacob in his poetical Register, was not acted at the Theatre Royal till 1684, four years after our poet's death, but probably he had seen the MS. or heard the thought, as both his MSS. differ somewhat from the printed copy.

poet ; some of his observations may be amusing, I shall therefore insert them in a note.² He married Mrs. Herbert, whether she was a widow, or

² “The French use so many words, upon all occasions, that if they did not cut them short in pronunciation, they would grow tedious, and insufferable.

“ They infinitely affect rhyme, though it becomes their language the worst in the world, and spoils the little sense they have to make room for it, and make the same syllable rhyme to itself, which is worse than metal upon metal in heraldry : they find it much easier to write plays in verse than in prose, for it is much harder to imitate nature, than any deviation from her ; and prose requires a more proper and natural sense and expression than verse, that has something in the stamp and coin to answer for the alloy and want of intrinsic value. I never came among them, but the following line was in my mind :

Raucaq; garrulitas, studiumq; inane loquendi ;
for they talk so much, they have not time to think ; and if they had all the wit in the world, their tongues would run before it.

“ The present king of France is building a most stately triumphal arch in memory of his victories, and the great actions which he has performed : but, if I am not mistaken, those edifices which bear that name at Rome, were not raised by the emperors whose names they bear (such as Trajan, Titus, &c.) but were decreed by the Senate, and built at the expence of the public ; for that glory is lost, which any man designs to consecrate to himself.

“ The king takes a very good course to weaken the city of Paris by adorning of it, and to render it less, by making it appear greater and more glorious ; for he pulls down whole streets to make room for his palaces and public structures.

“ There is nothing great or magnificent in all the country, that I have seen, but the buildings and furniture of the king’s houses and the churches ; all the rest is mean and paltry.

“ The king is necessitated to lay heavy taxes upon his subjects in his own defence, and to keep them poor, in order to keep them quiet ; for if they are suffered to enjoy any plenty, they are naturally

not, is uncertain; with her he expected a considerable fortune, but, through various losses, and knavery, he found himself disappointed: to this some have attributed his severe strictures upon the professors of the law; but if his censures be properly considered, they will be found to bear hard only upon the disgraceful part of each profession, and upon false learning in general: this was a favourite subject with him, but no man had a greater regard for, or was a better judge of the worthy part of the three learned professions, or learning in general, than Mr. Butler.

How long he continued in office, as steward of Ludlow Castle, is not known; but he lived the latter part of his life in Rose-street, Covent Gar-

so insolent, that they would become ungovernable, and use him as they have done his predecessors: but he has rendered himself so strong, that they have no thoughts of attempting any thing in his time.

“The churchmen overlook all other people as haughtily as the churches and steeples do private houses.

“The French do nothing without ostentation, and the king himself is not behind with his triumphal arches consecrated to himself, and his impress of the sun, *nec pluribus impar*.

“The French king having copies of the best pictures from Rome, is as a great prince wearing clothes at second hand: the king in his prodigious charge of buildings and furniture does the same thing to himself that he means to do by Paris, renders himself weaker, by endeavouring to appear the more magnificent: lets go the substance for shadow.”

den, in a studious retired manner, and died there in the year 1680.—He is said to have been buried at the expence of Mr. William Longueville, though he did not die in debt.

Some of his friends wished to have interred him in Westminster Abbey with proper solemnity ; but not finding others willing to contribute to the expence, his corpse was deposited privately in the yard belonging to the church of Saint Paul's Covent Garden, at the west end of the said yard, on the north side, under the wall of the said church, and under that wall which parts the yard from the common highway.³ I have been thus particular, because, in the year 1786, when the church was repaired, a marble monument was placed on the south side of the church on the inside, by some of the parishioners, which might tend to mislead posterity as to the place of his interment : their zeal for the memory of the learned poet does them honour ; but the writer of the verses seems to have mistaken the character of Mr. Butler. The inscription runs thus,

“ This little monument was erected in the year
“ 1786, by some of the parishioners of Covent

³ See Butler's *Life*, printed before the small edition of *Hudibras*, in 1710, and reprinted by Dr. Grey.

“ Garden, in memory of the celebrated Samuel
 “ Butler, who was buried *in this church*, A.D.
 “ 1680.

“ A few plain men, to pomp and state unknown,
 “ O’er a poor bard have rais’d this humble stone,
 “ Whose wants alone his genius could surpass,
 “ Victim of zeal! the matchless Hudibras!
 “ What though fair freedom suffer’d in his page,
 “ Reader, forgive the author for the age!
 “ How few, alas! disdain to cringe and cant,
 “ When ’tis the mode to play the sycophant.
 “ But, oh! let all be taught, from Butler’s fate,
 “ Who hope to make their fortunes by the great,
 “ That wit and pride are always dangerous things,
 “ And little faith is due to courts and kings.”

In the year 1721, John Barber, an eminent printer, and alderman of London, erected a monument to our poet in Westminster Abbey, the inscription is as follows :

M. S.

Samuelis Butler

Qui Strenshamiae in agro Vigorn. natus 1612,

Obiit Lond. 1680.

Vir doctus imprimis, acer, integer,

Operibus ingenii non item præmiis felix.

Satyrici apud nos carminis artifex egregius,

Qui simulatæ religionis larvam detraxit

Et perduellium scelera liberrime exagitavit,

Scriptorum in suo genere primus et postremus.

Ne cui vivo deerant fere omnia
 Deesset etiam mortuo tumulus
 Hoc tandem posito marmore curavit
 Johannes Barber civis Londinensis 1721.

On the latter part of this epitaph the ingenious Mr. Samuel Wesley wrote the following lines :

While Butler, needy wretch, was yet alive,
 No generous patron would a dinner give ;
 See him, when starv'd to death, and turn'd to dust,
 Presented with a monumental bust.
 The poet's fate is here in emblem shown,
 He ask'd for bread, and he receiv'd a stone.

Soon after this monument was erected in Westminster Abbey, some persons proposed to erect one in Covent Garden church, for which Mr. Dennis wrote the following inscription :

Near this place lies interr'd
 The body of Mr. Samuel Butler,
 Author of Hudibras.
 He was a whole species of poets in one :
 Admirable in a manner
 In which no one else has been tolerable :
 A manner which begun and ended in him,
 In which he knew no guide,
 And has found no followers.
 Nat. 1612. Ob. 1680.

Hudibras is Mr. Butler's capital work, and though the characters, poems, thoughts, &c. published by Mr. Thyer, in two volumes octavo, are

certainly wrote by the same masterly hand, though they abound with lively sallies of wit, and display a copious variety of erudition, yet the nature of the subjects, their not having received the author's last corrections, and many other reasons which might be given, render them less acceptable to the present taste of the public, which no longer relishes the antiquated mode of writing characters, cultivated when Butler was young, by men of genius, such as Bishop Earle and Mr. Cleveland ; the volumes, however, are very useful, as they tend to illustrate many passages in Hudibras. The three small ones entitled, *Posthumous Works, in Prose and Verse*, by Mr. Samuel Butler, author of *Hudibras*, printed 1715, 1716, 1717, are all spurious, except the Pindaric ode on Duval the highwayman, and perhaps one or two of the prose pieces. As to the MSS. which after Mr. Butler's death came into the hands of Mr. Longueville, and from whence Mr. Thyer published his *genuine Remains* in the year 1759 ; what remain of them, still unpublished, are either in the hands of the ingenious Doctor Farmer, of Cambridge, or myself : for Mr. Butler's *Common-place Book*, mentioned by Mr. Thyer, I am indebted to the liberal and public spirited James Massey, Esq. of Rosthern, near Knotsford, Cheshire. The poet's frequent

and correct use of law terms⁴ is a sufficient proof that he was well versed in that science; but if further evidence were wanting, I can produce a MS. purchased of some of our poet's relations, at the Hay, in Brecknockshire: it appears to be a collection of legal cases and principles, regularly related from Lord Coke's Commentary on Littleton's Tenures: the language is Norman, or law French, and, in general, an abridgment of the above-mentioned celebrated work; for the authorities in the margin of the MS. correspond exactly with those given on the same positions in the first institute; and the subject matter contained in each particular section of Butler's legal tract, is to be found in the same numbered section of Coke upon Littleton: the first book of the MS. likewise ends with the 84th section, which same number of sections also terminates the first institute; and the second book of the MS. is entitled by Butler, *Le second livre del primer part del institutes de ley d'Engleterre*. The titles of the respective chapters of the MS. also precisely agree with the titles of each chapter in Coke upon Littleton; it may, therefore, reasonably be presumed to have been compiled by Butler solely from

⁴ Butler is said to have been a member of Gray's-inn, and of a club with Cleveland and other wits inclined to the royal cause.

Coke upon Littleton, with no other object than to impress strongly on his mind the sense of that author; and written in Norman, to familiarize himself with the barbarous language in which the learning of the common law of England was at that period almost uniformly expressed. The MS. is imperfect, no title existing, some leaves being torn, and is continued only to the 193d section, which is about the middle of Coke's second book of the first institute.

As another instance of the poet's great industry, I have a French dictionary, compiled and transcribed by him: thus did our ancestors, with great labour, draw truth and learning out of deep wells, whereas our modern scholars only skim the surface, and pilfer a superficial knowledge from encyclopædias and reviews. It doth not appear that he ever wrote for the stage, though I have, in his MS. Common-place book, part of an unfinished tragedy, entitled Nero.

Concerning Hudibras there is but one sentiment—it is universally allowed to be the first and last poem of its kind; the learning, wit, and humour, certainly stand unrivalled: various have been the attempts to define or describe the two last; the greatest English writers have tried in

vain, Cowley,⁵ Barrow,⁶ Dryden,⁷ Lock,⁸ Addison,⁹ Pope,¹ and Congreve, all failed in their attempts; perhaps they are more to be felt than explained, and to be understood rather from example than precept: if any one wishes to know what wit and humour are, let him read *Hudibras* with attention, he will there see them displayed in the brightest colours: there is lustre resulting from the quick elucidation of an object, by a just and unexpected arrangement of it with another subject: propriety of words, and thoughts elegantly adapted to the occasion: objects which possess an affinity and congruity, or sometimes a contrast to each other, assembled with quickness and variety; in short, every ingredient of wit, or of humour, which critics have discovered on dissecting them, may be found in this poem. The reader may congratulate himself, that he is not destitute of taste to relish both, if he can read it with delight; nor would it be presumption to transfer to this capital author, Quintilian's enthusiastic praise of a great Antient: *hunc igitur spectemus, hoc propositum sit nobis*

⁵ In his Ode on Wit,—⁶ in his Sermon against foolish Talking and Jesting,—⁷ in his Preface to an Opera called the State of Innocence, ⁸ Essay on Human Understanding, b. ii. c. 2.—⁹ Spectator, No. 35 and 32.—¹ Essay concerning humour in Comedy, and Corbyn Morris's Essay on Wit, Humour, and Raillery.

exemplum, ille se profecisse sciat cui Cicero valde placebit.

Hudibras is to an epic poem, what a good farce is to a tragedy; persons advanced in years generally prefer the former, having met with tragedies enough in real life; whereas the comedy, or interlude, is a relief from anxious and disgusting reflections, and suggests such playful ideas, as wanton round the heart and enliven the very features.

The hero marches out in search of adventures, to suppress those sports, and punish those trivial offences, which the vulgar among the royalists were fond of, but which the presbyterians and independents abhorred; and which our hero, as a magistrate of the former persuasion, thought it his duty officially to suppress. The diction is that of burlesque poetry, painting low and mean persons and things in pompous language, and a magnificent manner, or sometimes levelling sublime and pompous passages to the standard of low imagery. The principal actions of the poem are four: Hudibras's victory over Crowdero—Trulla's victory over Hudibras—Hudibras's victory over Sidrophel—and the Widow's antimasquerade: the rest is made up of the adventures of the Bear, of the Skimmington, Hudibras's conversations with the Lawyer and Sidrophel, and his long disputations

with Ralpho and the Widow. The verse consists of eight syllables, or four feet, a measure which, in unskilful hands, soon becomes tiresome, and will ever be a dangerous snare to meaner and less masterly imitators.

The Scotch, the Irish, the American Hudibras, are not worth mentioning: the translation into French, by an Englishman, is curious; it preserves the sense, but cannot keep up the humour. Prior seems to have come nearest the original, though he is sensible of his own inferiority, and says,

But, like poor Andrew, I advance,
False mimic of my master's dance;
Around the cord a while I sprawl,
And thence, tho' low, in earnest fall.

His Alma is neat and elegant, and his versification superior to Butler's; but his learning, knowledge, and wit, by no means equal. Prior, as Dr. Johnson says, had not Butler's exuberance of matter, and variety of illustration. The spangles of wit which he could afford, he knew how to polish, but he wanted the bullion of his master. Hudibras, then, may truly be said to be the first and last satire of the kind; for if we examine Lueian's *Tragopodagra*, and other dialogues, the *Cæsars* of Julian, Seneca's *Apocolocytosis*,² and

² Or the mock deification of Claudius; a burlesque of Apotheosis,

some fragments of Varro, they will be found very different: the battle of the frogs and mice, commonly ascribed to Homer, and the Margites, generally allowed to be his, prove this species of poetry to be of great antiquity.

The inventor of the modern moek heroie was Alessandro Tassoni, born at Modena 1565. His *Seechia rapita*, or Rape of the Bucket, is founded on the popular account of the cause of the civil war between the inhabitants of Modena and Bologna, in the time of Frederic II. This bucket was long preserved, as a trophy, in the cathedral of Modena, suspended by the chain which fastened the gate of Bologna, through which the Modenese forced their passage, and seized the prize. It is written in the ottava Rima, the solemn measure of the Italian heroic poets, has gone through many editions, and been twice translated into French: it has, indeed, considerable merit, though the reader will scarcely see *Elena trasformasi in una seechia*. Tassoni travelled into Spain as first seeretary to Cardinal Colonna, and died in an advanced age, in the court of Franeis the First, duke of Modena:

or Anathanatosis. Reimarus renders it, *non inter deos sed inter fatuos relatio*, and quotes a proverb from Apuleius, *Coloeyntæ caput*, for a fool. *Colocynta* is metaphorically put for any thing unusually large. *λήμας κολοκύνταις* in the Clouds of Aristophanes, is to have the eye swelled by an obstruction as big as a gourd.

he was highly esteemed for his abilities and extensive learning; but, like Mr. Butler's, his wit was applauded, and unrewarded, as appears from a portrait of him, with a fig in his hand, under which is written the following distich:

Dextra cur ficum quæris mea gestat inanem,
Longi operis merces hæc fuit, Aula dedit.

The next successful imitators of the mock-heroic, have been Boileau, Garth, and Pope, whose respective works are too generally known, and too justly admired, to require, at this time, description or encomium. The *Pucelle d'Orleans* of Voltaire may be deemed an imitation of *Hudibras*, and is written in somewhat the same metre; but the latter, upon the whole, must be considered as an original species of poetry, a composition *sui generis*.

Unde nil majus generatur ipso;
Nec viget quidquam simile aut secundum.

Hudibras has been compared to the *Satyre Menippée de la vertu du Catholicon d'Espagne*, first published in France in the year 1593; the subject indeed is somewhat similar, a violent civil war excited by religious zeal, and many good men made the dupes of state politicians. After the death of Henry III. of France, the Duke de Mayence called together the states of the kingdom, to

elect a successor, there being many pretenders to the crown ; these intrigues were the foundation of the Satire of Menippée, so called from Menippus a cynic philosopher, and rough satirist, introducer of the burlesque species of dialogue. In this work are unveiled the different views, and interests of the several actors in those busy scenes, who, under the pretence of public good, consulted only their private advantage, passions and prejudices.

The book, which aims particularly at the Spanish party,³ went through various editions, from

³ It is sometimes called Higuero del infierno, or the fig-tree of Hell, alluding to the violent part the Spaniards took in the civil wars of France, and in allusion to the title of Seneca's Apocolocyntosis. By this fig-tree the author perhaps means the wonderful bir or banian described by Milton.

The fig-tree, not that kind for fruit renown'd,
But such as at this day to Indians known
In Malabar or Decan, spreads his arms,
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree ; a pillar'd shade
High over-arch'd, and echoing walks between.

Mr. Ives, in his Journey from Persia, thus speaks of this wonderful vegetable : “ This is the Indian sacred tree, it grows to a
“ prodigious height, and its branches spread a great way. The
“ limbs drop down fibrous, which take root, and become another
“ tree, united by its branches to the first, and so continue to do,
“ until the tree cover a great extent of ground ; the arches which
“ those different stocks make are Gothic, like those we see in West-
“ minster Abbey, the stocks not being single, but appearing as if
“ composed of many stocks, are of a great circumference. There is
“ a certain solemnity accompanying these trees, nor do I remember
“ that I was ever under the cover of any of them, but that my mind

its first publication to 1726, when it was printed at Ratisbone in three volumes, with copious notes and index: it is still studied by antiquaries with delight, and in its day was as much admired as *Hudibras*. D'Aubigné says of it, *il passe pour un chef d'œuvre en son gendre, et fut lue avec une egale avidité, et avec un plaisir merveilleux par les royalistes, par les politiques, par les Huguenots et par les ligueurs de toutes les espees*.⁴

M. de Thou's character of it is equally to its advantage. The principal author is said to be Monsieur le Roy, sometime chaplain to the Cardinal de Bourbon, whom Thuanus calls *vir bonus, et a factione summè alienus*.

This satire differs widely from our author's: like those of Varro, Seneca and Julian, it is a mixture of verse and prose, and though it contains much wit, and Mr. Butler had certainly read it with

"was at the time impressed with a reverential awe." From hence it seems, that both these authors thought Gothic architecture similar to embowered rows of trees.

The Indian fig-tree is described as of an immense size, capable of shading 800 or 1000 men, and some of them 3000 persons. In Mr. Marsden's History of Sumatra, the following is an account of the dimensions of a remarkable banyan tree near Banjer, twenty miles west of Patna, in Bengal. Diameter 363 to 375 feet, circumference of its shadow at noon 1116 feet, circumference of the several stems (in number 50 or 60) 911 feet.

⁴ Henault says of this work, *Peut-être que la satire Menippée ne fut guères moins utile à Henri IV. que la bataille d'Ivry: le ridicule a plus de force qu'on ne croit*.

attention, yet he cannot be said to imitate it: the reader will perceive that our poet had in view *Don Quixote*, Spenser, the Italian poets, together with the Greek and Roman classics; but very rarely, if ever, alludes to Milton, though *Paradise Lost* was published ten years before the third part of *Hudibras*.

Other sorts of burlesque have been published, such as the *carmina Macaronica*, the *epistolæ obscurorum Virorum*, Cotton's *Travesty*, &c. but these are efforts of genius of no great importance. Many burlesque and satirical poems, and prose compositions, were published in France between the years 1593 and 1660, the authors of which were Rabelais,⁵ Scarron and others; the Cardinal is said to have severely felt the *Mazarenade*.

A popular song or poem has always had a wonderful effect; the following is an excellent one from *Æschylus*, sung at the battle of Salamis, at which he was present, and engaged in the Athenian Squadron.

—— ὦ παῖδες Ἑλλήνων ἴτε,
 ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
 παῖδας, γυναῖκας, θεῶν τε πατρῶων ἔδη,
 θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών.

Æsch. Persæ, l. 400.

⁵ [Probably a misprint. Rabelais died in 1553, and his work was first published at Lyons in 1533.]

The ode of Callistratus is supposed to have done eminent service, by commemorating the delivery, and preventing the return of that tyranny in Athens, which was happily terminated by the death of Hipparchus, and expulsion of the Pisis-tratidæ; I mean a song which was sung at their feasts beginning,

Ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω,
ὥσπερ Ἀρμοδιὸς κ' Ἀριστογείτων,
ὅτε τὸν τύραννον κτανέτην,
ἰσονόμους τ' Ἀθήνας ἐποίησάτην.

And ending,

Ἀεὶ σφῶν κλέος ἔσσεται κατ' αἶαν,
φίλταθ' Ἀρμόδιε κ' Ἀριστόγειτον,
ὅτι τὸν τύραννον κτάνετον
ἰσονόμους τ' Ἀθήνας ἐποιήσατον.

Of this song the learned Lowth says, Si post idus illas Martias e Tyrannoctonis quispiam tale aliquod carmen plebi tradidisset, inque suburram, et fori circulos, et in ora vulgi intulisset, actum profecto fuisset de partibus deque dominatione Cæsarum: plus mehercule valuisset unum Ἀρμοδίου μέλος quam Ciceronis Philippicæ omnes; and again, Num verendum erat ne quis tyrannidem Pisistratidarum Athenis instaurare auderet, ubi cantitaretur Σκόλιον illud Callistrati.—See also Israelitarum Ἐπινίκιον, Isaiah, chapter xiv.

Of this kind was the famous Irish song called Lilliburlero, which just before the Revolution in 1688, had such an effect, that Burnet says, “ a foolish ballad was made at that time, treating the papists, and chiefly the Irish, in a very ridiculous manner, which had a burthen said to be Irish words, Loro loro lilliburlero, that made an impression on the (king’s) army that cannot be imagined by those that saw it not. The whole army, and at last the people, both in city and country, were singing it perpetually; and perhaps never had so slight a thing so good an effect.” Of this kind in modern days was the song of God save great George our King, and the Ça ira of Paris. Thus wonderfully did Hudibras operate in beating down the hypocrisy, and false patriotism of his time. Mr. Hayley gives a character of him in four lines with great propriety;

“ Unrival’d Butler ! blest with happy skill
“ To heal by comic verse each serious ill,
“ By wit’s strong flashes reason’s light dispense,
“ And laugh a frantic nation into sense.”

For one great object of our poet’s satire is to unmask the hypocrite, and to exhibit, in a light at once odious and ridiculous, the presbyterians and independents, and all other sects, which in our poet’s days amounted to near two hundred, and

were enemies to the King; but his further view was to banter all the false, and even all the suspicious pretences to learning that prevailed in his time, such as astrology, sympathetic medicine, alchymy, transfusion of blood, trifling experimental philosophy, fortune-telling, incredible relations of travellers, false wit and injudicious affectation of ornament to be found in the poets, romance writers, &c. thus he frequently alludes to Purchas's Pilgrim, Sir Kenelm Digby's books, Bulwer's Artificial Changeling, Brown's Vulgar Errors, Burton's Melancholy, the early transactions of the Royal Society, the various pamphlets and poems of his time, &c. &c. These books, though now little known, were much read and admired in our author's days. The adventure with the widow is introduced in conformity with other poets, both heroic and dramatic, who hold that no poem can be perfect which hath not at least one Episode of Love.

It is not worth while to enquire, if the characters painted under the fictitious names of Hudibras, Crowdero, Orsin, Talgol, Trulla, &c. were drawn from real life, or whether, Sir Roger L'Estrange's key to Hudibras be a true one, it matters not whether the hero were designed as the picture of Sir Samuel Luke, Col. Rolls, or Sir Henry Rose-

well, he is, in the language of Dryden, knight of the Shire, and represents them all, that is, the whole body of the presbyterians, as Ralpho does that of the independents: it would be degrading the liberal spirit, and universal genius of Mr. Butler, to narrow his general satire to a particular libel on any characters, however marked and prominent. To a single rogue, or blockhead, he disdained to stoop; the vices and follies of the age in which he lived, (*et quando uberior vitiorum copia*) were the quarry at which he fled: these he concentrated, and embodied in the persons of Hudibras, Ralpho, Sidrophel, &c. so that each character in this admirable poem should be considered, not as an individual, but as a species.

It is not generally known, that meanings still more remote and chimerical than mere personal allusions, have been discovered in Hudibras; and the poem would have wanted one of those marks which distinguish works of superior merit, if it had not been supposed to be a perpetual allegory: writers of eminence, Homer, Plato, and even the holy Scriptures themselves, have been most wretchedly misrepresented by commentators of this cast; and it is astonishing to observe to what a degree

Heraclides⁶ and Proclus,⁷ Philo⁸ and Origen, have lost sight of their usual good sense, when they have allowed themselves to depart from the obvious and literal meaning of the text, which they pretend to explain. Thus some have thought that the hero of the piece was intended to represent the parliament, especially that part of it which favoured the presbyterian discipline; when in the stocks, he personates the presbyterians after they had lost their power; his first exploit is against the bear,

⁶ The *Allegoriæ Homericæ*, Gr. Lat. published by Dean Gale, Amst. 1688, though usually ascribed to Heraclides Ponticus, the Platonist, must be the work of a more recent author, as the Dean has proved: his real name seems to have been Heraclitus (not the philosopher), and nothing more is known of him, but that Eustathius often cites him in his comment on Homer: the tract, however, is elegant and agreeable, and may be read with improvement and pleasure.

⁷ Proclus, the most learned philosopher of the fifth century, left among other writings numerous comments on Plato's works still subsisting, so stuffed with allegorical absurdities, that few who have perused two periods, will have patience to venture on a third. In this, he only follows the example of Atticus, and many others, whose interpretations, as wild as his own, he carefully examines. He sneers at the famous Longinus with much contempt, for adhering too servilely to the literal meaning of Plato.

⁸ Philo, the Jew, discovered many mystical senses in the Pentateuch, and from him, perhaps, Origen learned his unhappy knack of allegorizing both Old and New Testament. This, in justice, however, is due to Origen, that while he is hunting after abstruse senses, he doth not neglect the literal, but is sometimes happy in his criticisms.

whom he routs, which represents the parliament getting the better of the king; after this great victory, he courts a widow for her jointure, that is, the riches and power of the kingdom; being scorned by her, he retires, but the revival of hope to the royalists draws forth both him, and his squire, a little before Sir George Booth's insurrection. Magnano, Cerdon, Talgol, &c. though described as butchers, cobblers, tinkers, were designed as officers in the parliament army, whose original professions, perhaps, were not much more noble: some have imagined Magnano to be the duke of Albemarle, and his getting thistles from a barren land, to allude to his power in Scotland, especially after the defeat of Booth. Trulla his wife, Crowdero Sir George Booth, whose bringing in of Bruin alludes to his endeavours to restore the king: his oaken leg, called the better one, is the king's cause, his other leg the presbyterian discipline; his fiddle-case, which in sport they hung as a trophy on the whipping-post, the directory. Ralpho, they say, represents the parliament of independents, called Barebone's Parliament; Bruin is sometimes the royal person, sometimes the king's adherents: Orsin represents the royal party—Talgol the city of London—Colon the bulk of the people: all these joining together against the

knight, represent Sir George Booth's conspiracy, with presbyterians and royalists, against the parliament: their overthrow, through the assistance of Ralph, means the defeat of Booth by the assistance of the independents and other fanatics. These ideas are, perhaps, only the frenzy of a wild imagination, though there may be some lines that seem to favour the conceit.

Dryden and Addison have censured Butler for his double rhymes; the latter nowhere argues worse than upon this subject: "If," says he, "the thought in the couplet be good, the rhymes add little to it; and if bad, it will not be in the power of rhyme to recommend it; I am afraid that great numbers of those who admire the incomparable Hudibras, do it more on account of these doggrel rhymes, than the parts that really deserve admiration."⁸ This reflection affects equally all sorts of rhyme, which certainly can add nothing to the sense; but double rhymes are like the whimsical dress of Harlequin, which does not add to his wit, but sometimes encreases the humour and drollery of it: they are not sought for, but, when they come easily, are always diverting: they are so seldom found in Hudibras, as hardly to be an object of censure, especially as

⁸ Spectator, No. 60.

the diction and the rhyme both suit well with the character of the hero.

It must be allowed that our poet doth not exhibit his hero with the dignity of Cervantes; but the principal fault of the poem is, that the parts are unconnected, and the story not interesting: the reader may leave off without being anxious for the fate of his hero; he sees only *disjecti membra poetæ*; but we should remember, that the parts were published at long intervals,⁹ and that several of the different cantos were designed as satires on different subjects or extravagancies. What the judicious Abbé du Bos has said respecting Ariosto, may be true of Butler, that, in comparison with him, Homer is a geometrician: the poem is seldom read a second time, often not a first in regular order; that is, by passing from the first canto to the second, and so on in succession. Spenser, Ariosto, and Butler, did not live in an age of planning; the last imitated the former poets—"his poetry is the careless exuberance of
"a witty imagination and great learning."

Fault has likewise been found, and perhaps justly, with the too frequent elisions, the harshness of the numbers, and the leaving out the signs

⁹ The Epistle to Sidrophel, not till many years after the canto to which it is annexed.

of our substantives ; his inattention to grammar and syntax, which, in some passages, may have contributed to obscure his meaning, as the perplexity of others arises from the amazing fruitfulness of his imagination, and extent of his reading. Most writers have more words than ideas, and the reader wastes much pains with them, and gets little information or amusement. Butler, on the contrary, has more ideas than words, his wit and learning crowd so fast upon him, that he cannot find room or time to arrange them ; hence his periods become sometimes embarrassed and obscure, and his dialogues are too long. Our poet has been charged with obscenity, evil-speaking, and profaneness ; but satirists will take liberties. Juvenal, and that elegant poet Horace, must plead his cause, so far as the accusation is well founded.

Some apology may be necessary, or expected, when a person advanced in years, and without the proper qualifications, shall undertake to publish, and comment upon, one of the most learned and ingenious writers in our language ; and, if the editor's true and obvious motives will not avail to excuse him, he must plead guilty. The frequent pleasure and amusement he had received from the perusal of the poem, naturally bred a respect

for the memory and character of the author, which is further endeared to him, by a local relation to the county, and to the parish, so highly honoured by the birth of Mr. Butler. These considerations induced him to attempt an edition, more pompous perhaps, and expensive, than was necessary, but not too splendid for the merit of the work. While Shakespear, Milton, Waller, Pope, and the rest of our English classics, appear with every advantage that either printing or criticism can supply, why should not Hudibras share those ornaments at least with them which may be derived from the present improved state of typography and paper? Some of the dark allusions, in Hudibras, to history, voyages, and the abstruser parts of what was then called learning, the author himself was careful to explain, in a series of notes to the two first parts; for the annotations to the third part, as has been before observed, do not seem to come from the same hand. In most other respects, the poem may be presumed to have been tolerably clear to the ordinary class of readers at its first publication: but, in a course of years, the unavoidable fluctuations of language, the disuse of customs then familiar, and the oblivion which hath stolen on facts and characters then commonly known, have superinduced an obscurity on several

passages of the work, which did not originally belong to it. The principal, if not the sole view, of the annotations now offered to the public, hath been to remove these difficulties, and point out some of the passages in the Greek and Roman authors to which the poet alludes, in order to render *Hudibras* more intelligible to persons of the commentator's level, men of middling capacity, and limited information. To such, if his remarks shall be found useful and acceptable, he will be content, though they should appear trifling in the estimation of the more learned.

It is extraordinary, that for above an hundred and twenty years, only one commentator hath furnished notes of any considerable length. Doctor Grey had various friends, particularly Bishop Warburton, Mr. Byron and several gentlemen of Cambridge, who communicated to him learned and ingenious observations: these have been occasionally adopted without scruple, have been abridged, or enlarged, or altered, as best consisted with a plan, somewhat different from the doctor's; but in such a manner as to preclude any other than a general acknowledgment from the infinite perplexity that a minute and particular reference to them, at every turn, would occasion; nor has the editor been without the assistance of his friends.

It is well known in Worcestershire, that long before the appearance of Doctor Grey's edition, a learned and worthy clergyman of that county, after reading *Hudibras* with attention, had compiled a set of observations, with design to reprint the poem, and to subjoin his own remarks. By the friendship of his descendants, the present publisher hath been favoured with a sight of those papers, and though, in commenting on the same work, the annotator must unavoidably have coincided with, and been anticipated by Doctor Grey in numerous instances, yet much original information remained, of which a free and unreserved use hath been made in the following sheets ; but he is forbid any further acknowledgment.

He is likewise much obliged to Doctor Loveday, of Williamscot, near Banbury, the worthy son of a worthy father ; the abilities and correctness of the former can be equalled only by the learning and critical acumen of the latter. He begs leave likewise to take this opportunity of returning his thanks to his learned and worthy neighbour Mr. Ingram, from whose conversation much information and entertainment has been received on many subjects.

Mr. Samuel Westley, brother to the celebrated John Westley, had a design of publishing an

edition of Hudibras with notes. He applied to Lord Oxford for the use of his books in his library, and his Lordship wrote him the following obliging answer from Dover-street, August 7, 1734. “ I
“ am very glad you was reduced to read over
“ Hudibras three times with care: I find you are
“ perfectly of my mind, that it much wants notes,
“ and that it will be a great work; certainly it
“ will be, to do it as it should be. I do not know
“ one so capable of doing it as yourself. I speak
“ this very sincerely. Lilly’s life I have, and any
“ books that I have you shall see, and have the
“ perusal of them, and any other part that I can
“ assist. I own I am very fond of the work, and
“ it would be of excellent use and entertainment.

“ The news you read in the papers of a match
“ with my daughter and the Duke of Portland
“ was completed at Mary-le-bonne chapel,” &c.¹

What progress he made in the work, or what became of his notes, I could never learn.

¹ Extract of a letter from Lord Oxford, taken from original letters by the Reverend John Westley and his friends, illustrative of his early history, published by Joseph Priestley, LL.D. printed at Birmingham, 1791.

HUDIBRAS.



PART I. CANTO I.

THE ARGUMENT.

Sir HUDIBRAS¹ his passing worth,
The manner how he sally'd forth;
His arms and equipage are shewn;
His horse's virtues and his own.
Th' adventure of the bear and fiddle
Is sung, but breaks off in the middle.²

¹ HUDIBRAS.] Butler probably took this name from Spencer's Fairy Queen, B. ii. C. ii. St. 17.

He that made love unto the eldest dame,
Was hight Sir Hudibras, an hardy man;
Yet not so good of deeds, as great of name,
Which he by many rash adventures wan,
Since errant arms to sew he first began.

Geoffry of Monmouth mentions a British king of this name, though some have supposed it derived from the French, Hugo, Hu de Bras, signifying Hugh the powerful, or with the strong arm: thus Fortinbras, Firebras.

In the Grub-street Journal, Col. Rolls, a Devonshire gentleman is said to be satirized under the character of Hudibras; and it is asserted, that Hugh de Bras was the name of the old tutelary saint of that county; but it is idle to look for personal reflexions in a poem designed for a general satire on hypocrisy, enthusiasm, and false learning.

² — *breaks off in the middle.*] Bishop Warburton observes very justly, that this is a ridicule on Ronsard's Franciade, and Sir William Davenant's Gondibert.

H U D I B R A S.

CANTO I.

WHEN civil fury first grew high,¹
And men fell out, they knew not why ;²

¹ *When civil fury first grew high,*] In the first edition of the first part of this poem, printed separately, we read *dudgeon*. But on the publication of the second part, when the first was re-printed with several additions and alterations, the word *dudgeon* was changed to *fury* ; as appears in a copy corrected by the author's own hand. The publisher in 1704, and the subsequent ones, have taken the liberty of correcting the author's copy, restored the word *dudgeon*, and many other readings : changing them, I think I may say, for the worse, in several passages. Indeed, while the Editor of 1704 replaces this word, and contends for it, he seems to shew its impropriety. " To take in " *dudgeon*," says he, " is inwardly to resent, a sort of grumbling in " the gizzard, and what was previous to actual fury." Yet in the next lines we have men falling out, set together by the cars, and fighting. I doubt not but the inconsistency of these expressions occurred to the author, and induced him to change the word, that his sense might be clear, and the æra of his poem certain and uniform.—*Dudgeon*, in its primitive sense, signifies a dagger ; and figuratively, such hatred and sullenness as occasion men to employ short concealed weapons. Some readers may be fond of the word *dudgeon*, as a burlesque term, and suitable, as they think, to the nature of the poem : but the judicious critic will observe, that the poet is not always in a drolling humour, and might not think fit to fall into it in the first line : he chooses his words not by the oddness or uncouthness of the sound, but by the propriety of their signification. Besides, the word *dudgeon*, in the figurative sense, though not in its primitive one, is generally taken for a monoptote in the ablative case, to take in *dudgeon*, which might be another reason why the poet changed it into *fury*. See line 379.

² *And men fell out, they knew not why ;*] Dr. Perrincheif's *Life of*

When hard words, jealousies, and fears,
Set folks together by the ears,³

Charles I. says, “ There will never be wanting, in any country, some
“ discontented spirits, and some designing craftsmen ; but when
“ these confusions began, the more part knew not wherefore they
“ were come together.”

³ *When hard words, jealousies, and fears,*

Set folks together by the ears,] *Hard words.*—Probably the jargon
and cant-words used by the Presbyterians, and other sectaries. They
called themselves the elect, the saints, the predestinated : and their
opponents they called Papists, Prelatists, ill-designing, reprobate,
profligate, &c. &c.

“ In the body politic, when the spiritual and windy power moveth
“ the members of a commonwealth, and by strange and hard words
“ suffocates their understanding, it must needs thereby distraet the
“ people, and either overwhelm the commonwealth with oppression,
“ or cast it into the fire of a civil war.” HOBBS.

Jealousies.—Bishop Burnet, in the house of lords, on the first
article of the impeachment of Sacheverel, says, “ The true occasion
“ of the war was a jealousy, that a conduct of fifteen years had
“ given too much ground for ; and that was still kept up by a fatal
“ train of errors in every step.” See also the king’s speech Dec. 2,
1641.

And fears.—Of superstition and Popery in the church, and of
arbitrary power and tyranny in the state : and so prepossessed were
many persons with these fears, that, like the hero of this poem, they
would imagine a bear-baiting to be a deep design against the religion
and liberty of the country. Lord Clarendon tells us, that the
English were the happiest people under the sun, while the king was
undisturbed in the administration of justice ; but a too much felicity
had made them unmanageable by moderate government ; a long
peace having softened almost all the noblesse into court pleasures,
and made the commoners insolent by great plenty.

King Charles, in the fourth year of his reign, tells the lords, “ We
“ have been willing so far to descend to the desires of our good
“ subjects, as fully to satisfy all moderate minds, and free them
“ from all just fears and jealousies.” The words jealousies and
fears, were bandied between the king and parliament in all their
papers, before the absolute breaking out of the war. They were

And made them fight, like mad or drunk, 5
 For dame Religion as for Punk ;⁴
 Whose honesty they all durst swear for,
 Tho' not a man of them knew wherefore :
 When Gospel-Trumpeter, surrounded
 With long-ear'd rout, to battle sounded,⁵ 10

used by the parliament to the king, in their petition for the militia, March 1, 1641-2; and by the king in his answer, " You speak of " jealousies and fears, lay your hands to your hearts and ask yourselves, whether I may not be disturbed with jealousies and fears." And the parliament, in their declaration to the king at Newmarket, March 9, say, " These fears and jealousies of ours which your majesty " thinks to be causeless, and without just ground, do necessarily " and clearly arise from those dangers and distempers into which " your evil councils have brought us: but those other fears and " jealousies of yours, have no foundation or subsistence in any " action, intention, or misarrriage of ours, but are merely grounded " on falsehood and malice."

The terms had been used before by the Earl of Carlisle to James I. 14 Feb. 1623. " Nothing will more dishearten the envious maligners " of your majesty's felicity, and encourage your true hearted friends " and servants, than the removing those false fears and jealousies, " which are mere imaginary phantasms, and bodies of air easily dissipated, whensoever it shall please the sun of your majesty to shew " itself clearly in its native brightness, lustre, and goodness."

⁴ *For dame Religion as for Punk ;*] From the Anglo-Saxon *pung*, it signifies a bawd, *Anus instar eorii ad ignem siecati*. (Skinner.) Sometimes *seortum*, *seortillum*. Sir John Suckling says,

Religion now is a young mistress here,
 For which each man will fight and die at least :
 Let it alone awhile, and 'twill become
 A kind of married wife ; people will be
 Content to live with it in quietness.

⁵ *When Gospel-Trumpeter, surrounded*

With long-ear'd rout, to battle sounded,] Mr. Butler told Thomas Veal esquire, of Simons-hall, Gloucestershire, that the Puritans had

And pulpit, drum ecclesiastick,
 Was beat with fist, instead of a stick ;⁶
 Then did Sir Knight abandon dwelling,
 And out he rode a colonelling.⁷

a custom of putting their hands behind their ears, at sermons, and bending them forward, under pretence of hearing the better. He had seen five hundred or a thousand large ears pricked up as soon as the text was named. Besides, they wore their hair very short, which shewed their ears the more. See Godwin's notes in Bodley library.

Dr. Bulwer in his *Anthropometamorphosis, or Artificial Change-ling*, tells us wonderful stories of the size of men's ears in some countries.—Pliny lib. 7. c. 2. speaks of a people on the borders of India, who covered themselves with their ears. And Purchas, in his *Pilgrim*, saith, that in the island Arucetto, there are men and women having ears of such bigness, that they lie upon one as a bed, and cover themselves with the other.

I here mention the idle tales of these authors, because their works, together with Brown's *Vulgar Errors*, are the frequent object of our poet's satire.

⁶ *And pulpit, drum ecclesiastick,*

Was beat with fist, instead of a stick ;] It is sufficiently known from the history of those times, that the seeds of rebellion were first sown, and afterwards cultivated, by the factious preachers in conventicles, and the seditious and schismatical lecturers, who had erept into many churches, especially about London. "These men," says Lord Clarendon, "had, from the beginning of the parliament, infused seditious inclinations into the hearts of all men, against the government in church and state: but after the raising an army, and rejecting the king's overtures for peace, they contained themselves within no bounds, but filled all the pulpits with alarms of ruin and destruction, if a peace were offered or accepted." These preachers used violent action, and made the pulpit an instrument of sedition, as the drum was of war. Dr. South, in one of his sermons, says, "The pulpit supplied the field with sword-men, and the parliament-house with incendiaries."

⁷ *And out he rode a colonelling.*] Some have imagined from hence, that by Hudibras, was intended Sir Samuel Luke of Bedfordshire. Sir Samuel was an active justice of the peace, chairman of the

A Wight he was,⁸ whose very sight wou'd 15
 Entitle him Mirror of Knight-hood ;⁹
 That never bent his stubborn knee¹
 To any thing but chivalry ;
 Nor put up blow, but that which laid
 Right worshipful on shoulder-blade :² 20
 Chief of domestic knights, and errant,
 Either for chartel³ or for warrant :
 Great on the bench, great in the saddle,
 That could as well bind o'er, as swaddle :⁴

quarter sessions, colonel of a regiment of foot in the parliament army, and a committee-man of that county : but the poet's satire is general, not personal.

⁸ *A Wight he was,—*] Wight is originally a Saxon word, and signifies a person or being. It is often used by Chaucer, and the old poets. Sometimes it means a witch or conjurer.

⁹ *— Mirror of Knighthood ;*] A favourite title in romances.

¹ *That never bent his stubborn knee*] Alluding to the Presbyterians, who refused to kneel at the sacrament of the Lord's Supper ; and insisted upon receiving it in a sitting or standing posture. See Baxter's Life, &c. &c. In some of the kirks in Scotland, the pews are so made, that it is very difficult for any one to kneel.

² *Nor put up blow, but that which laid*

Right worshipful on shoulder-blade :] That is, did not suffer a blow to pass unrevenge'd, except the one by which the king knighted him.

³ *Either for chartel—*] For a challenge. He was a military as well as a civil officer—

ἀμφοτέρων βασιλεύς τ' αγαθος κρατερος τ' αἰχμητης. *Il.* iii. 179.

Pope translates it,

Great in the war, and great in arts of sway. *Il.* iii. 236.

Plutarch tells us, that Alexander the Great was wonderfully delighted with this line.

⁴ *That could as well bind o'er, as swaddle :*] *Swaddle.*—That is to beat or cudgel, says Johnson ; but the word in the Saxon, signifies

Mighty he was at both of these, 25
 And styl'd of War as well as Peace.
 So some rats of amphibious nature,
 Are either for the land or water.
 But here our authors make a doubt,
 Whether he were more wise, or stout.⁵ 30
 Some hold the one, and some the other ;
 But howsoe'er they make a pother,
 The diff'rence was so small, his brain
 Outweigh'd his rage but half a grain ;
 Which made some take him for a tool 35
 That knaves do work with, call'd a Fool ;
 And offer'd to lay wagers, that
 As Montaigne, playing with his cat,
 Complains she thought him but an ass,⁶
 Much more she wou'd Sir Hudibras : 40

to bind up, to try to heal by proper bandages and applications ; hence the verb to *swathe*, and the adjective *swaddling* clothes ; the line therefore may signify, that his worship could either make peace, and heal disputes among his neighbours, or, if they could not agree, bind them over to the sessions for trial.

⁵ *Whether he were more wise, or stout*] Burlesques an usual strain of rhetorical flattery, when authors pretend to be puzzled which of their patrons' noble qualities they should give the preference to. Something similar to this passage is the saying of Julius Capitolinus, concerning the emperor Verus ; “ *melior orator quam poëta, aut ut verius dicam pejor poëta quam orator.*”

⁶ *As Montaigne, playing with his cat,*

Complains she thought him but an ass,] “ When my cat and I,” says Montaigne, “ entertain each other with mutual apish tricks, as “ playing with a garter, who knows but I make her more sport than “ she makes me ? shall I conclude her simple, who has her time to “ begin or refuse sportiveness as freely as I myself. Nay, who “ knows but she laughs at, and censures, my folly, for making her

For that's the name our valiant knight
 To all his challenges did write.
 But they're mistaken very much,
 'Tis plain enough he was no such ;
 We grant, although he had much wit, 45
 H' was very shy of using it ;⁷
 As being loth to wear it out,
 And therefore bore it not about,
 Unless on holy-days, or so,
 As men their best apparel do. 50
 Beside, 'tis known he could speak Greek
 As naturally as pigs squeek :
 That Latin was no more difficile,
 Than to a blackbird 'tis to whistle:
 Being rich in both, he never scanted 55
 His bounty unto such as wanted ;
 But much of either wou'd afford
 To many, that had not one word.
 For Hebrew roots, although they're found
 To flourish most in barren ground,⁸ 60

“ sport, and pities me for understanding her no better ?” And of animals—“ ils nous peuvent estimer bêtes, comme nous les estimons.”

⁷ *We grant, although he had much wit,*

H' was very shy of using it ;] The poet, in depicting our knight, blends together his great pretensions, and his real abilities ; giving him high encomiums on his affected character, and dashing them again with his true and natural imperfections. He was a pretended saint, but in fact a very great hypocrite ; a great champion, though an errant coward ; famed for learning, yet a shallow pedant.

⁸ *For Hebrew roots, although they're found*

To flourish most in barren ground,] Some students in Hebrew have been very angry with these lines, and assert, that they have

He had such plenty, as suffic'd
 To make some think him circumcis'd ;
 And truly so, perhaps, he was,
 'Tis many a pious Christian's case.⁹

He was in Logic a great critic,¹ 65
 Profoundly skill'd in Analytic ;
 He could distinguish, and divide
 A hair 'twixt south, and south-west side ;
 On either side he would dispute,
 Confute, change hands, and still confute ;² 70
 He'd undertake to prove, by force
 Of argument, a man's no horse ;
 He'd prove a buzzard is no fowl,
 And that a Lord may be an owl ;

done more to prevent the study of that language, than all the professors have done to promote it. See a letter to the printer of the Diary, dated January 15, 1789, and signed John Ryland. The word *for*, here means, as to.

⁹ *And truly so, perhaps, he was,*

'Tis many a pious Christian's case.] In the first editions this couplet was differently expressed.

And truly so he was perhaps,

Not as a proselyte, but for claps.

Many vulgar, and some indecent phrases, were after corrected by Mr. Butler. And, indeed, as Mr. Cowley observes, in his Ode on Wit,

— 'tis just

The author blush, there, where the reader must.

¹ *He was in Logic a great critic,*] In some following lines the abuses of human learning are finely satirized.

² *Confute, change hands, and still confute ;*] Carneades, the academic, having one day disputed at Rome very copiously in praise of justice, refuted every word on the morrow, by a train of contrary arguments.—Something similar is said of Cardinal Perron.

A calf an Alderman, a goose a Justice,³ 75
 And rooks Committec-Men or Trustees.⁴
 He'd run in debt by disputation,
 And pay with ratiocination.
 All this by syllogism true,
 In mood and figure, he would do. 80
 For Rhetoric, he could not ope
 His mouth, but out there flew a trope :
 And when he happen'd to break off⁵
 I' th' middle of his specch, or cough,

³ *A calf an Alderman, a goose a Justice,]* A doggerel Alexandrine placed in the first line of the couplet, as it is sometimes in heroic Alexandrines : thus Dryden,

So all the use we make of heaven's discover'd will.

See his Religio Laici.

⁴ *And rooks Committee-Men or Trustees.]* A rook is a well-known black bird, said by the glossarists to be *cornix frugivora*, and supposed by them to devour the grain ; hence, by a figure, applied to sharpers and cheats. Thus the committee-men harassed and oppressed the country, devouring, in an arbitrary manner, the property of those they did not like, and this under the authority of parliament. Trustees are often mentioned by our poet. See p. 3. e. l. 1. 1516.

In Scobel's collection is an ordinance, 1649, for the sale of the royal lands in order to pay the army ; the common soldiers purchasing by regiments, like corporations, and having trustees for the whole. These trustees either purchased the soldiers' shares at a very small price, or sometimes cheated the officers and soldiers, by detaining these trust estates for their own use. The same happened often with regard to the church lands : but 13 Ch. II. an act passed for restoring all advowsons, glebe-lands and tythes, &c. to his majesty's loyal subjects.

⁵ *And when he happen'd to break off*

I' th' middle of his speech, or cough,

He had hard words, ready to shew why,

And tell what rules he did it by.] i. e. Aposiopesis—*Quos ego—sed motos, &c.*

H' had hard words, ready to shew why, 85
 And tell what rules he did it by.
 Else, when with greatest art he spoke,
 You'd think he talk'd like other folk.
 For all a Rhetorician's rules
 Teach nothing but to name his tools. 90
 His ordinary rate of speech
 In loftiness of sound was rich ;
 A Babylonish dialect,
 Which learned pedants much affect ;
 It was a parti-colour'd dress 95
 Of patch'd and piebald languages :
 'Twas English cut on Greek and Latin,
 Like fustian heretofore on satin.⁶
 It had an odd promiscuous tone,
 As if h' had talk'd three parts in one ; 100
 Which made some think, when he did gabble,
 Th' had heard three labourers of Babel ;⁷

Or cough.—The preachers of those days, looked upon coughing and hemming as ornaments of speech ; and when they printed their sermons, noted in the margin where the preacher coughed or hemm'd. This practice was not confined to England, for Olivier Maillard, a Cordelier, and famous preacher, printed a sermon at Brussels in the year 1500, and marked in the margin where the preacher hemm'd once or twice, or coughed. See the French Notes.

⁶ *Like fustian heretofore on satin.*] The slashed sleeves and hose may be seen in the pictures of Dobson, Vandyke, and others : but one would conjecture from the word heretofore, that they were not in common wear in our poet's time.

⁷ *Which made some think, when he did gabble,*

Th' had heard three labourers of Babel ;] In Dr. Donne's Satires, by Pope, we read,

You prove yourself so able,
 Pity ! you were not Druggerman at Babel ;

Or Cerberus himself pronounce
 A leash of languages at once.⁸
 This he as volubly would vent 105
 As if his stock would ne'er be spent :
 And truly, to support that charge,
 He had supplies as vast and large.
 For he could coin, or counterfeit
 New words, with little or no wit ;⁹ 110
 Words so debas'd and hard, no stone
 Was hard enough to touch them on ;¹
 And when with hasty noisc he spoke 'em,
 The ignorant for current took 'em.

For had they found a linguist half so good,
 I make no question but the tower had stood.

⁸ *Or Cerberus himself pronounce*

A leash of languages at once.] “ Our Borderers, to this day, speak a leash of languages (British, Saxon, and Danish) in one : “ and it is hard to determine which of those three nations has the “ greatest share in the motley breed.” Camden’s *Britannia*—Cumberland, p. 1010. Butler, in his character of a lawyer, p. 167.—says, “ he over-runs Latin and French with greater barbarism than “ the Goths did Italy and France ; and makes as mad a confusion of “ language, by mixing both with English.” Statius, rather ridiculously, introduces Janus haranguing and complimenting Domitian with both his mouths,

— levat, ecce, supinas

Hinc atque inde manus, geminâque hæc voce profatur.

⁹ *For he could coin, or counterfeit*

New words, with little or no wit ;] The presbyterians coined and composed many new words, such as out-goings, carryings-on, nothingness, workings-out, gospel-walking times, secret ones, &c. &c.

¹ *Words so debas'd and hard, no stone*

Was hard enough to touch them on ;] This seems to be the right reading ; and alludes to the touch-stone. Though Bishop Warburton conjectures, that tone ought to be read here instead of stone.

That had the orator, who once 115
 Did fill his mouth with pebble stones
 When he harangu'd, but known his phrase,
 He would have us'd no other ways.²

In Mathematics he was greater
 Than Tycho Brahe, or Erra Pater :³ 120
 For he, by geometric scale,
 Could take the size of pots of ale ;
 Resolve, by sines and tangents straight,
 If bread or butter wanted weight ;⁴
 And wisely tell what hour o' th' day 125
 The clock does strike, by Algebra.

Beside, he was a shrewd Philosopher,
 And had read ev'ry text and gloss over :

² *That had the orator, who once
 Did fill his mouth with pebble stones
 When he harangu'd, but known his phrase,
 He would have us'd no other ways.*] These lines are not found in the two first editions. They allude to the well known story of Demosthenes.

³ *In mathematics he was greater
 Than Tycho Brahe, or Erra Pater :*] Erra Pater is the nickname of some ignorant astrologer. A little paltry book of the rules of Erra Pater is still vended among the vulgar. I do not think that by Erra Pater, the poet meant William Lilly, but some contemptible person, to oppose to the great Tycho Brahe. Antielimax was Butler's favourite figure, and one great machine of his drollery.

⁴ *Resolve, by sines and tangents straight,
 If bread or butter wanted weight ;*] He could, by trigonometry, discover the exact dimensions of a loaf of bread, or roll of butter. The poet likewise intimates that his hero was an over-officious magistrate, searching out little offencées, and levying fines and forfeitures upon them. See Talgol's speech in the next canto.

Whate'er the crabbed'st author hath,⁵
 He understood b' implicit faith : 130
 Whatever Sceptic could enquire for ;
 For every WHY he had a WHEREFORE :⁶
 Knew more than forty of them do,
 As far as words and terms could go.
 All which he understood by rote, 135
 And, as occasion serv'd, would quote ;
 No matter whether right or wrong,
 They might be either said or sung.
 His notions fitted things so well,
 That which was which he could not tell ;⁷ 140
 But oftentimes mistook the one
 For th' other, as great clerks have done.
 He could reduce all things to acts,
 And knew their natures by abstracts ;⁸

⁵ *Whate'er the crabbed'st author hath,*] If any copy would warrant it, I should read "author saith."

⁶ *For every WHY he had a WHEREFORE :*] That is, he could elude one difficulty by proposing another, or answer one question by proposing another.

⁷ *His notions fitted things so well,*

That which was which he could not tell ;] He had a jumble of many confused notions in his head, which he could not apply to any useful purpose : or perhaps the poet alludes to those philosophers who took their ideas of substances to be the combinations of nature, and not the arbitrary workmanship of the human mind.

⁸ *He could reduce all things to acts,*

And knew their natures by abstracts ;] A thing is in potentia, when it is possible, but does not actually exist ; a thing is in act, when it is not only possible, but does exist. A thing is said to be reduced from power into act, when that which was only possible, begins really to exist : how far we can know the nature of things by abstracts, has long been a dispute. See Locke's Essay on the

Where entity and quiddity, 145
 The ghost of defunct bodies fly ;⁹
 Where Truth in person does appear,¹
 Like words congeal'd in northern air.²
 He knew what's what, and that's as high
 As metaphysic wit can fly.³ 150
 In school-divinity as able
 As he that hight irrefragable ;⁴

human understanding ; and consult the old metaphysicians if you think it worth while.

⁹ *Where entity and quiddity,*

The ghost of defunct bodies fly ;] A fine satire upon the abstracted notions of the metaphysicians, calling the metaphysical natures the ghosts or shadows of real substances.

¹ *Where Truth in person does appear,*] Some authors have mistaken truth for a real thing or person, whereas it is nothing but a right method of putting those notions or images of things (in the understanding of man) into the same state and order, that their originals hold in nature. Thus Aristotle, Met. lib. 2. Unumquodque sient se habet secundum esse, ita se habet secundum veritatem.

² *Like words congeal'd in northern air.*] See Rabelais's Pantagruel, livre 4. ch. 56. which hint is improved, and drawn into a paper in the Tatler, No. 254. In Rabelais, Pantagruel throws upon deck three or four handfuls of frozen words, il en jeeta sus le tillac trois ou quatre poignées : et y veids des parolles bien piquantes.

³ *He knew what's what, and that's as high*

As metaphysic wit can fly.] The jest here is, giving, by a low and vulgar expression, an apt description of the science. In the old systems of logic, quid est quid was a common question.

⁴ *As he that hight irrefragable ;*] Two lines originally followed in this place, which were afterwards omitted by the author in his corrected copy, viz.

A second Thomas ; or at once

To name them all, another Duns.

Perhaps, upon recollection, he thought this great man, Aquinas, deserving of better treatment, or perhaps he was ashamed of the pun.

A second Thomas, or at once,
 To name them all, another Duns :
 Profound in all the nominal, 155
 And real ways, beyond them all ;
 And, with as delicate a hand,
 Could twist as tough a rope of sand ;⁵
 And weave fine cobwebs, fit for scull
 That's empty when the moon is full ;⁶ 160
 Such as take lodgings in a head
 That's to be let unfurnished.
 He could raise scruples dark and nice,
 And after solve 'em in a trice ;
 As if Divinity had catch'd 165
 The itch, on purpose to be scratch'd ;
 Or, like a mountebank, did wound
 And stab herself with doubts profound,
 Only to shew with how small pain
 The sores of Faith are cur'd again ; 170

However, as the passage now stands, it is an inimitable satire upon the old school divines, who were many of them honoured with some extravagant epithet, and as well known by it as by their proper names : thus Alexander Hales, was called doctor irrefragable, or invincible ; Thomas Aquinas, the angelic doctor, or eagle of divines ; Dun Scotus, the subtle doctor. This last was father of the Reals, and William Ocham of the Nominals. They were both of Merton college in Oxford, where they gave rise to an odd custom. See Plott's Oxfordshire, page 285.—*Hight*, a Saxon and old English participle passive, signifying *called*.

⁵ *Could twist as tough a rope of sand ;*] A proverbial saying, when men lose their labour by busying themselves in trifles, or attempting things impossible.

⁶ *And weave fine cobwebs, fit for scull*

That's empty when the moon is full ;] That is, subtle questions or foolish conceits, fit for the brain of a madman or lunatic.

Altho' by woful proof we find,
 They always leave a scar behind.
 He knew the seat of Paradise,
 Could tell in what degree it lies;⁷

⁷ *He knew the seat of Paradise,*

Could tell in what degree it lies ;] “ *Paradisum locum diu multumque quæsitum per terrarum orbem ; neque tantum per terrarum orbem, sed etiam in aëre, in lunâ, et ad tertium usque cælum.*” Burnet. Tell. Theor. 1. 2. Cap. 7. “ Well may I wonder at the notions of some learned men concerning the garden of Eden ; some affirming it to be above the moon, others above the air ; some that it is in the whole world, others only a part of the north ; some thinking that it was no where, whilst others supposed it to be, God knows where, in the West Indies ; and, for ought I know, Sir John Mandeville’s story of it may be as good as any of them.” Foulis’s History of Plots, fol. p. 171. “ Otrebius, in a traet de Vitâ, Morte, et Resurreetione, would persuade us, that doubtless the Rosierueians, are in paradise, which place he seateth near unto the region of the moon.” Olaus Rudbeekius, a Swede, in a very searee book, entitled *Atlantica sive Manheim*. 4 vol. fol. out of zeal for the honour of his eountry, has endeavoured to prove that Sweden was the real paradise. The learned Huet, bishop of Avranches, wrote an express treatise *De Situ Paradisi Terrestris*, but not published till after our poet’s death (1691). He gives a map of Paradise, and says, it is situated upon the canal formed by the Tigris and Euphrates, after they have joined near Apamea, between the place where they join, and that where they separate, in order to fall into the Persian gulph, on the eastern side of the south branch of the great eircuit which this river makes towards the west, marked in the maps of Ptolemy, near Araeea, about 32 degrees 39 minutes north latitude, and 80 degrees 10 minutes east longitude. Thus wild and various have been the conjectures concerning the seat of Paradise ; but we must leave this point undetermined, till we are better acquainted with the antediluvian world, and know what alterations the flood made upon the face of the earth.

Mahomet is said to have assured his followers, that paradise was seated in heaven, and that Adam was east down from thence when he transgressed : on the contrary, a learned prelate of our own time,

And, as he was dispos'd, could prove it, 175
 Below the moon, or else above it :
 What Adam dreamt of when his bride
 Came from her closet in his side :
 Whether the devil tempted her
 By an High-Dutch interpreter :⁸ 180
 If either of them had a navel ;⁹
 Who first made music malleable :¹

supposes that our first parents were placed in paradise as a reward : for he says,

“ God (as we must needs conclude) having tried Adam in the state of nature, and approved of the good use he had made of his free-will under the direction of that light, advanced him to a superior station in paradise. How long before this remove, man had continued subject to natural religion alone, we can only guess. But of this we may be assured, that it was some considerable time before the garden of Eden could naturally be made fit for his reception.”—See Warburton’s Works : Divine Legation, Vol. iii. p. 634. And again : “ This natural state of man, antecedent to the paradisaical, can never be too carefully kept in mind, nor too precisely explained ; since it is the very key or clue (as we shall find in the progress of this work) which is to open to us, to lead us through all the recesses and intimacies of the last and completed dispensation of God to man ; a dispensation long become intricate and perplexed, by men’s neglecting to distinguish these two states or conditions ; which, as we say, if not constantly kept in mind, the Gospel can neither be well understood, nor reasonably supported.”—Div. Leg. Vol. iii. p. 626. 4to.

⁸ *By an High-Dutch interpreter :*] Johannes Goropius Becanus, a man very learned, and physician to Mary queen of Hungary, sister to the Emperor Charles V. maintained the Teutonic to be the first, and most ancient language in the world. Verstegan thinks the Teutonic not older than the Tower of Babel. Decayed Intelligence, ch. 7.

⁹ *If either of them had a navel ;*] “ Over one of the doors of the King’s antichamber at St. James’s, is a picture of Adam and Eve, which formerly hung in the gallery at Whitehall, thence called the Adam and Eve Gallery. Evelyn, in the preface to his Idea of the Perfection of Painting, mentions this picture, painted by Malvagi-
 us,

Whether the serpent, at the fall,
 Had cloven feet, or none at all.²
 All this without a gloss, or comment, 185
 He could unriddle in a moment,
 In proper terms, such as men smatter,
 When they throw out, and miss the matter.
 For his Religion, it was fit
 To match his learning and his wit : 190
 'Twas Presbyterian, true blue,³
 For he was of that stubborn crew
 Of errant⁴ saints, whom all men grant
 To be the true church militant :⁵

“ as he calls him (John Mabuse, of a little town of the same name “ in Hainault), and objects to the absurdity of representing Adam and “ Eve with navels, and a fountain of earved imagery in Paradise. The “ latter remark is just ; the former is only worthy of a critical man- “ midwife.” Walpole’s *Anecdotes of Painting. Henry VII. vol. i. p. 50.* Dr. Brown has the fifth chapter of the fifth book of his *Vulgar Errors*, expressly on this subject, “ *Of the Picture of Adam and Eve with Navels.*”

¹ *Who first made music malleable :*] This relates to the idea that music was first invented by Pythagoras, on hearing a blacksmith strike his anvil with an hammer—a story which has been frequently ridiculed.

² *Whether the serpent, at the fall,*

Had cloven feet, or none at all.] That curse upon the serpent, “ on thy belly shalt thou go,” seems to imply a deprivation of what he enjoyed before ; it has been thought that the serpent had feet at first. So Basil says, he went erect like a man, and had the use of speech before the fall.

³ *'Twas Presbyterian, true blue,*] Alluding to the proverb—“ true “ blue will never stain :” representing the stubbornness of the party, which made them deaf to reason, and incapable of conviction.

⁴ *Of errant saints,—*] The poet uses the word *errant* with a double meaning ; without doubt in allusion to knights errant in romances : and likewise to the bad sense in which the word is used, as, an errant knave, an errant villain.

⁵ — *whom all men grant*

To be the true church militant :] The church on earth is called

Such as do build their faith upon 195
 The holy text of pike and gun ;⁶
 Decide all controversy by
 Infallible artillery ;
 And prove their doctrine orthodox
 By apostolic blows, and knocks ; 200
 Call fire, and sword, and desolation,
 A godly-thorough-Reformation,⁷
 Which always must be carry'd on,
 And still be doing, never done :
 As if Religion were intended 205
 For nothing else but to be mended.
 A sect, whose chief devotion lies
 In odd perverse antipathies :⁸

militant, as struggling with temptations, and subject to persecutions : but the Presbyterians of those days were literally the church militant, fighting with the establishment, and all that opposed them.

⁶ *Such as do build their faith upon.*

The holy text of pike and gun ;] Cornet Joyce, when he carried away the king from Holdenby, being desired by his majesty to shew his instructions, drew up his troop in the inward court, and said, " These, sir, are my instructions."

⁷ *Call fire, and sword, and desolation,*

A godly-thorough-Reformation,] How far the character here given of the Presbyterians is a true one, I leave others to guess. When they have not had the upper hand, they certainly have been friends to mildness and moderation : but Dr. Grey produces passages from some of their violent and absurd writers, which made him think that they had a strong spirit of persecution at the bottom.

Some of our brave ancestors said of the Romans, " Ubi solitudinem faciunt, pacem appellant." Tacitus, *Vita Agricole*. 30.

⁸ *A sect, whose chief devotion lies*

In odd perverse antipathies :] In all great quarrels, the parties are apt to take pleasure in contradicting each other, even in the most trifling matters. The Presbyterians reckoned it sinful to eat

In falling out with that or this,
 And finding somewhat still amiss :⁹ 210
 More peevish, cross, and splenetic,
 Than dog distract, or monkey sick.
 That with more care keep holy-day
 The wrong, than others the right way :¹
 Compound for sins they are inclin'd to, 215
 By damning those they have no mind to :
 Still so perverse and opposite,
 As if they worshipp'd God for spite.
 The self-same thing they will abhor
 One way, and long another for. 220
 Free-will they one way disavow,
 Another, nothing else allow.²

plum porridge, or minced pies, at Christmas. The cavaliers observing the formal carriage of their adversaries, fell into the opposite extreme, and ate and drank plentifully every day, especially after the restoration.

⁹ *And finding somewhat still amiss :*] Queen Elizabeth was often heard to say, that she knew very well what would content the Catholics, but that she never could learn what would content the Puritans.

¹ *That with more care keep holy-day*

The wrong, than others the right way :] In the year 1645, Christmas-day was ordered to be observed as a fast : and Oliver, when protector, was feasted by the lord mayor on Ash-Wednesday. When James the first desired the magistrates of Edinburgh to feast the French ambassadors before their return to France, the ministers proclaimed a fast to be kept the same day.

² *Free-will they one way disavow,*

Another, nothing else allow.] As maintaining absolute predestination, and denying the liberty of man's will : at the same time contending for absolute freedom in rites and ceremonies, and the discipline of the church.

All piety consists therein
 In them, in other men all sin.³
 Rather than fail, they will defy 225
 That which they love most tenderly ;
 Quarrel with minc'd pies,⁴ and disparage
 Their best and dearest friend—plum-porridge ;
 Fat pig and goose itself oppose,
 And blaspheme custard through the nose. 230
 Th' apostles of this fierce religion,
 Like Mahomet's, were ass and widgeon,⁵

³ *All piety consists therein*

In them, in other men all sin.] They themselves being the elect, and so incapable of sinning, and all others being reprobates, and therefore not capable of performing any good action.

⁴ *Quarrel with minc'd pies,—*] “ A sort of inquisition was set up, “ against the food which had been eustomarily in use at this season.” Blackall's Sermon on Christmas-day.

⁵ *Th' apostles of this fierce religion,*

Like Mahomet's, were ass and widgeon.] Mahomet tells us, in the Koran, that the Angel Gabriel brought to him a milk-white beast, called Alboraeh, something like an ass, but bigger, to carry him to the presenee of God. Alboraeh refused to let him get up, unless he would promise to procure him an entranee into paradise : which Mahomet promising, he got up. Mahomet is also said to have had a tame pigeon, which he taught seeretly to eat out of his ear, to make his followers believe, that by means of this bird there were imparted to him some divine eommunieations. Our poet calls it a widgeon, for the sake of equivoque ; widgeon, in the figurative sense, signifying a foolish silly fellow. It is usual to say of such a person, that he is as wise as a widgeon : and a drinking song has these lines,

Mahomet was no divine, but a senseless widgeon,
 To forbid the use of wine to those of his religion.

Widgeon and weaver, says Mr. Ray, in his Philosophical Letters, are male and female sex.

“ There are still a multitude of doves about Mecca preserved and

To whom our knight, by fast instinct
 Of wit and temper, was so linkt,
 As if hypocrisy and nonsense 235
 Had got th' advowson of his conscience.

Thus was he gifted and accouter'd,
 We mean on th' inside, not the outward :
 That next of all we shall discuss ;
 Then listen, Sirs, it followeth thus : 240
 His tawny beard was th' equal grace
 Both of his wisdom and his face ;
 In cut and dye so like a tile,
 A sudden view it would beguile :
 The upper part thereof was whey, 245
 The nether orange, mixt with grey.
 This hairy meteor did denounce
 The fall of sceptres and of crowns ;⁶

“ fed there with great care and superstition, being thought to be of
 “ the breed of that dove which spake in the ear of Mahomet.”
 Sandys' Travels.

⁶ *This hairy meteor did denounce*

The fall of sceptres and of crowns] Alludes to the vulgar opinion,
 that comets are always predictive of some public calamity.

Et nunquam cœlo spectatum impune cometen.

Pliny calls a comet crinita.

Mr. Butler in his *Genuine Remains*, vol. i. p. 54. says,

Which way the dreadful comet went
 In sixty-four, and what it meant ?
 What nations yet are to bewail
 The operations of its tail :
 Or whether France or Holland yet,
 Or Germany, be in its debt ?
 What wars and plagues in Christendom
 Have happen'd since, and what to come ?

With grisly type did represent
 Declining age of government, 250
 And tell, with hieroglyphic spade,
 Its own grave and the state's were made.
 Like Sampson's heart-breakers, it grew
 In time to make a nation rue;⁷
 Tho' it contributed its own fall, 255
 To wait upon the public downfall:⁸
 It was canonic,⁹ and did grow
 In holy orders by strict vow:¹

What kings are dead, how many queens
 And princeesses are poison'd since?
 And who shall next of all by turn,
 Make courts wear black, and tradesmen mourn?
 And when again shall lay embargo
 Upon the admiral, the good ship Argo.

Homer, as translated by Pope, *Iliad* iv. 434. says,

While dreadful comets glaring from afar,
 Forewarn'd the horrors of the Theban war.

⁷ *Like Sampson's heart-breakers, it grew*

In time to make a nation rue;] Heart-breakers were particular curls worn by the ladies, and sometimes by men. Sampson's strength consisted in his hair; when that was cut off, he was taken prisoner; when it grew again, he was able to pull down the house, and destroy his enemies. See Judges, cap. xvi.

⁸ *Though it contributed its own fall,*

To wait upon the public downfall:] Many of the Presbyterians and Independents swore not to cut their beards, not, like Mephibosheth, till the king was restored, but till monarchy and episcopacy were ruined. Such vows were common among the barbarous nations, especially the Germans. Civilis, as we learn from Tacitus, having destroyed the Roman legions, cut his hair, which he had vowed to let grow from his first taking up arms. And it became at length a national custom among some of the Germans, never to trim their hair, or their beards, till they had killed an enemy.

⁹ *It was canonic,—]* The latter editions, for canonic, read monastic.

¹ *In holy orders by strict vow:]* This line would make one think,

Of rule as sullen and severe
 As that of rigid Cordeliere :² 260
 'Twas bound to suffer persecution
 And martyrdom with resolution ;
 T' oppose itself against the hate
 And vengeance of th' incensed state :
 In whose defiance it was worn, 265
 Still ready to be pull'd and torn,
 With red-hot irons to be tortur'd,
 Revil'd, and spit upon, and martyr'd :
 Maugre all which, 'twas to stand fast,
 As long as monarehy should last ; 270
 But when the state should hap to reel,
 'Twas to submit to fatal steel,
 And fall, as it was conseerate,
 A sacrifice to fall of state ;

that in the preeeding one we ought to read monastic ; though the vow of not shaving the beard 'till some particuar event happened, was not uncommon in those times. In a humorous poem, falsely ascribed to Mr. Butler, entitled, *The Cbler and Viciar of Bray*, we read,

This worthy knight was one that swore
 He would not cut his beard,
 'Till this ungodly nation was
 From kings and bishops clear'd.

Which holy vow he firmly kept,
 And most devoutly wore
 A grisly meteor on his face,
 'Till they were both no more.

² *As that of rigid Cordeliere :*] An order so called in France, from the knotted eord which they wore about their middles. In England they were named Grey Friars, and were the strictest branch of the Franciscans.

Whose thread of life the fatal sisters 275
 Did twist together with its whiskers,
 And twine so close, that Time should never,
 In life or death, their fortunes sever;
 But with his rusty sickle mow
 Both down together at a blow. 280
 So learned Taliacotius, from
 The brawny part of porter's bum,
 Cut supplemental noses, which
 Would last as long as parent breech :³

³ *So learned Taliacotius, from
 The brawny part of porters' bum,
 Cut supplemental noses, which*

Would last as long as parent breech :] Taliacotius was professor of physic and surgery at Bologna, where he was born, 1553. His treatise is well known. He says, the operation has been practised by others before him with success. See a very humorous account of him, Tatler, No. 260. The design of Taliacotius has been improved into a method of holding correspondence at a great distance, by the sympathy of flesh transferred from one body to another. If two persons exchange a piece of flesh from the bicipital muscle of the arm, and circumscribe it with an alphabet; when the one pricks himself in A, the other is to have a sensation thereof in the same part, and by inspecting his arm, perceive what letter the other person points to.

Our author likewise intended to ridicule Sir Kenelm Digby, who, in his Treatise on the sympathetic powder, mentions, but with caution, this method of ingrafting noses. It has been observed, that the ingenuity of the ancients seems to have failed them on a similar occasion, since they were obliged to piece out the mutilated shoulder of Pelops with ivory.

In latter days it has been a common practice with dentists, to draw the teeth of young chimney-sweepers, and fix them in the heads of other persons. There was a lady, whose mouth was supplied in this manner. After some time the boy claimed the tooth, and went to a justice of peace for a warrant against the lady, who, he alledged, had stolen it. The case would have puzzled Sir Hudibras.

Dr. Hunter mentions some ill effects of this practice. A person

But when the date of Noek was out,⁴ 285
 Off dropt the sympathetic snout.

His baek, or rather burthen, show'd
 As if it stoop'd with its own load.
 For as Æneas bore his sire
 Upon his shoulders thro' the fire, 290
 Our knight did bear no less a paek
 Of his own buttocks on his back :
 Which now had almost got the upper-
 Hand of his head, for want of crupper.
 To poise this equally, he bore 295
 A pauneh of the same bulk before :
 Which still he had a speeial care
 To keep well-cramm'd with thrifty fare ;
 As white-pot, butter-milk, and eurds,
 Such as a country-house affords ; 300
 With other victual, which anon
 We farther shall dilate upon,
 When of his hose we come to treat,
 The cup-board where he kept his meat.

who gains a tooth, may soon after want a nose. The simile has been translated into Latin thus :

Sic adscititios nasos de clune torosi
 Veetoris doctâ secuit Taliacotius arte :
 Qui potuere parem durando æquare parentem :
 At postquam fato clunis computruit, ipsum
 Una symphaticeum cœpit tabeseere rostrum.

⁴ *But when the date of Noek was out,*] Noek is a British word, signifying a slit or crack. And hence, figuratively, nates, la fesse, the fundament. Nock, Noekys, is used by Gawin Douglas in his version of the Æneid, for the bottom, or extremity of any thing ; Glossarists say, the word hath that sense both in Italian and Dutch : others think it a British word.

His doublet was of sturdy buff, 305
And though not sword, yet cudgel-proof,
Whereby 'twas fitter for *his* use,
Who fear'd no blows but such as bruise.⁵

His breeches were of rugged woollen,
And had been at the siege of Bullen ;⁶ 310
To old King Harry so well known,
Some writers held they were his own.
Thro' they were lin'd with many a piece
Of ammunition-bread and ch  ese,
And fat black-puddings, proper food 315
For warriors that delight in blood :
For, as we said, he always chose
To carry vittle in his hose,
That often tempted rats and mice,
The ammunition to surprise : 320
And when he put a hand but in
The one or th' other magazine,
They stoutly in defence on't stood,
And from the wounded foe drew blood ;

⁵ *Who fear'd no blows but such as bruise.*] A man of nice honour suffers more from a kick, or slap in the face, than from a wound. Sir Walter Raleigh says, to be stricken with a sword is like a man, but to be stricken with a stick is like a slave.

⁶ *And had been at the siege of Bullen ;*] Henry VIII. besieged Boulogne in person, July 14, 1544. He was very fat, and consequently his breeches very large. See the Paintings at Cowdry in Sussex, and the engravings published by the Society of Antiquaries. Their breeches and hose were the same, Port-hose, Trunk-hose, Pantaloons, were all like our sailors trowsers. See Pedules in Cowel, and the 74th canon ad finem.

And till th' were storm'd and beaten out, 325
 Ne'er left the fortify'd redoubt ;
 And tho' knights errant, as some think,
 Of old did neither eat nor drink,⁷
 Because when thorough desarts vast,
 And regions desolate, they past, .330
 Where belly-timber above ground,
 Or under, was not to be found,
 Unless they graz'd, there's not one word
 Of their provision on record :
 Which made some confidently write, 335
 They had no stomachs but to fight.
 'Tis false : for Arthur wore in hall⁸
 Round table like a farthingal,⁹

⁷ *And though knights errant, as some think,*

Of old did neither eat nor drink,] “ Though I think, says Don Quixote, that I have read as many histories of chivalry in my time “ as any other man, I never could find that knights errant ever eat, “ unless it were by mere accident, when they were invited to great “ feasts and royal banquets ; at other times, they indulged themselves with little other food besides their thoughts.”

⁸ — *for Arthur wore in hall]* Arthur is said to have lived about the year 530, and to have been born in 501, but so many romantic exploits are attributed to him, that some have doubted whether there was any truth at all in his history.

Geoffrey of Monmouth calls him the son of Uther Pendragon, others think he was himself called Uther Pendragon : Uther signifying in the British tongue a club, because as with a club he beat down the Saxons : Pendragon, because he wore a dragon on the crest of his helmet.

⁹ *Round table like a farthingal,]* The farthingal was a sort of hoop worn by the ladies. King Arthur is said to have made choice of the round table that his knights might not quarrel about precedence.

On which, with shirt pull'd out behind,
 And eke before, his good knights din'd. 340
 Tho' 'twas no table some suppose,
 But a huge pair of round trunk-hose :
 In which he carry'd as much meat,
 As he and all his knights could eat,¹
 When laying by their swords and truncheons,
 They took their breakfasts, or their nuncheons.²
 But let that pass at present, lest
 We should forget where we digest ;
 As learned authors use, to whom
 We leave it, and to th' purpose come. 350

His puissant sword unto his side,
 Near his undaunted heart, was ty'd,
 With basket-hilt, that would hold broth,
 And serve for fight and dinner both.
 In it he melted lead for bullets, 355
 To shoot at foes, and sometimes pullets ;
 To whom he bore so fell a grutch,
 He ne'er gave quarter t' any such.

¹ *In which he carry'd as much meat,*

As he and all his knights could eat,] True-wit, in Ben Jonson's *Silent Woman*, says of Sir Amorous La Fool, " If he could " but victual himself for half a year in his breeches, he is sufficiently " armed to over-run a country." Act 4. sc. 5,

² — *nuncheons.*] Meals now made by the servants of most families about noon-tide, or twelve o'clock. Our ancestors in the 13th and 14th century had four meals a day,—breakfast at 7 ; dinner at 10 ; supper at 4 ; and livery at 8 or 9 ; soon after which they went to-bed. See the Earl of Northumberland's household-book.

The tradesmen and labouring people had only 3 meals a day,—breakfast at 8 ; dinner at 12 ; and supper at 6. They had no livery.

The trenchant blade, Toledo trusty,³
 For want of fighting was grown rusty, 360
 And ate into itself, for lack
 Of some body to hew and hack.
 The peaceful scabbard where it dwelt,
 The rancour of its edge had felt :
 For of the lower end two handful 365
 It had devour'd, 'twas so manful,
 And so much scorn'd to lurk in case,
 As if it durst not shew its face.
 In many desperate attempts,
 Of warrants, exigents, contempts,⁴ 370
 It had appear'd with courage bolder
 Than Serjeant Bum invading shoulder :⁵
 Oft had it ta'en possession,
 And pris'ners too, or made them run.
 This sword a dagger had, his page, 375
 That was but little for his age :⁶

³ *The trenchant blade, Toledo trusty,*] Toledo is a city in Spain, the capital of New Castile, famous for the manufacture of swords : the Toledo blades were generally broad, to wear on horseback, and of great length, suitable to the old Spanish dress. See Dillon's *Voyage through Spain*, 4to. 1782. But those which I have seen were narrow, like a stiletto, but much longer : though probably our hero's was broad, as is implied by the epithet trenchant, cutting.

⁴ *Of warrants, exigents, contempts,*] Exigent is a writ issued in order to bring a person to an outlawry, if he does not appear to answer the suit commenced against him.

⁵ *Than Serjeant Bum invading shoulder :*] Alluding to the method by which bum-bailiffs, as they are called, arrest persons, giving them a tap on the shoulder.

⁶ *This sword a dagger had, his page,
That was but little for his age :*] Thus Homer accoutres Aga-

And therefore waited on him so,
 As dwarfs upon knights errant do.
 It was a serviceable dudgeon,⁷
 Either for fighting or for drudging :⁸ 380
 When it had stabb'd, or broke a head,
 It would scrape trenchers, or chip bread,
 Toast cheese or bacon,⁹ though it were
 To bait a mouse-trap, 'twould not care :
 'Twould make clean shoes, and in the earth
 Set leeks and onions, and so forth :
 It had been 'prentice to a brewer,¹
 Where this, and more, it did endure ;

memnon with a dagger hanging near his sword, which he used instead of a knife. A gentleman producing some wine to his guests in small glasses, and saying it was sixteen years old ; a person replied, it was very small for its age—ἐπιδόντος δὲ τινος οἴνον ἐν ψυκτηριδίῳ μικρὸν, καὶ εἰπόντος ὅτι ἑκαυδεκαέτης, μικρὸς γε, ἔφη, ὥς τοσάτων ἐτῶν. *Iliad*. Lib. iii. 271. Athenæus Ed. Casaubon. p. 584. and 585. lib. xiii. 289.

⁷ *It was a serviceable dudgeon,*] A dudgeon was a short sword, or dagger : from the Teutonic Degen, a sword.

⁸ *Either for fighting or for drudging :*] That is for doing any drudgery-work, such as follows in the next verses.

⁹ *Toast cheese or bacon,—*] Corporal Nim says, in Shakespeare's *Henry V.* " I dare not fight, but I will wink, and hold out mine iron : it is a simple one, but what though—it will toast cheese."

¹ *It had been 'prentice to a brewer,*] This was a common joke upon Oliver Cromwell, who was said to have been a partner in a brewery. It was frequently made the subject of lampoon during his life-time. In the collection of loyal songs, is one called the *Protecting Brewer*, which has these stanzas—

A brewer may be as bold as a hector,
 When as he had drunk his cup of nectar,
 And a brewer may be a Lord Protector,
 Which nobody can deny.

But left the trade, as many more
 Have lately done, on the same score. 390
 In th' holsters, at the saddle-bow,
 Two aged pistols he did stow,
 Among the surplus of such meat
 As in his hose he could not get.
 These would inveigle rats with th' scent, 395
 To forage when the cocks were bent ;
 And sometimes catch 'em with a snap,
 As cleverly as th' ablest trap.²
 They were upon hard duty still,
 And every night stood sentinel, 400
 To guard the magazine i' th' hose,
 From two-legg'd, and from four-legg'd foes.
 Thus clad and fortify'd, Sir Knight,
 From peaceful home, set forth to fight.

Now here remains the strangest thing,
 How this brewer about his liquor did bring
 To be an emperor or a king,
 Which nobody can deny.

But whether Oliver was really concerned in a brewery, at any period of his life, it is difficult to determine. Heath, one of his professed enemies, assures us, in his *Flagellum*, that there was no foundation for the report.

Colonel Pride had been a brewer : Colonel Hewson was first a shoemaker, then a brewer's clerk : and Scott had been clerk to a brewer.

² *These would inveigle rats with th' scent,
 To forage when the cocks were bent ;
 And sometimes catch them with a snap,*

As cleverly as th' ablest trap.] These four lines were in the first editions, but afterwards left out in the author's copy.

But first, with nimble active force, 405
 He got on th' outside of his horse :³
 For having but one stirrup ty'd
 T' his saddle, on the further side,
 It was so short, h' had much ado
 To reach it with his desp'rate toe. 410
 But after many strains and heaves,
 He got upon the saddle eaves,
 From whence he vaulted into th' seat,
 With so much vigour, strength, and heat,
 That he had almost tumbled over 415
 With his own weight, but did recover,
 By laying hold on tail and mane,
 Which oft he us'd instead of rein.

But now we talk of mounting steed,
 Before we further do proceed, 420
 It doth behove us to say something
 Of that which bore our valiant bumkin.⁴
 The beast was sturdy, large, and tall,
 With mouth of meal, and eyes of wall ;

³ *He got on th' outside of his horse :*] Nothing can be more completely droll, than this description of Hudibras mounting his horse. He had one stirrup tied on the off-side very short, the saddle very large ; the knight short, fat, and deformed, having his breeches and pockets stuffed with black puddings and other provision, over-acting his effort to mount, and nearly tumbling over on the opposite side ; his single spur, we may suppose, catching in some of his horse's furniture.

⁴ *Of that which bore our valiant bumkin.*] A silly country fellow, or awkward stick of wood, from the Belg. boom, arbor, and ken, or kin, a diminutive.

I would say eye, for h' had but one, 425
 As most agree, though some say none.
 He was well stay'd, and in his gait,
 Preserv'd a grave, majestic state.
 At spur or switch no more he skipt,
 Or mended pace, than Spaniard whipt :⁵ 430
 And yet so fiery, he would bound,
 As if he griev'd to touch the ground :
 That Cæsar's horse, who, as fame goes,
 Had corns upon his feet and toes,⁶
 Was not by half so tender-hooft, 435
 Nor trod upon the ground so soft :

⁵ *At spur or switch no more he skipt,*

Or mended pace, than Spaniard whipt :] This alludes to the story of a Spaniard, who was condemned to run the gantlet, and disdained to avoid any part of the punishment by mending his pace.

⁶ *That Cæsar's horse, who, as fame goes,*

Had corns upon his feet and toes,] Suetonius relates, that the hoofs of Cæsar's horse were divided like toes. And again, Lycosthenes, *de prodigiis et portentis*, p. 214. has the following passage : " Julius Cæsar cum Lusitaniæ præesset—equus insignis, fissis unguitibus anteriorum pedum, et propemodum digitorum humanorum natus est; ferox admodum, atque elatus: quem natum apud se, cum aurespices imperium orbis terræ significare domino pronuntiassent, magnâ curâ aluit; nec patientem sessoris alterius, primus ascendit: cujus etiam signum pro Æde Veneris genetricis postea dedicavit."—The statue of Julius Cæsar's horse, which was placed before the temple of Venus Genetrix, had the hoofs of the fore feet parted like the toes of a man. Montfaucon's *Antiq.* Vol. ii. p. 58.

In Havercamp's *Medals of Christina*, on the reverse of a coin of Gordianus Pius, pl. 34. is represented an horse with two human fore feet, or rather one a foot, the other a hand—Arion is said, by the scholiast, on Statius *Theb.* vi. ver. 301. to have had the feet of a man—humano vestigio dextri pedis.

And as that beast would kneel and stoop,
 Some write, to take his rider up :⁷
 So Hudibras his, 'tis well known,
 Would often do, to set him down. 440
 We shall not need to say what lack
 Of leather was upon his back :
 For that was hidden under pad,
 And breech of Knight gall'd full as bad.
 His strutting ribs on both sides show'd 445
 Like furrows he himself had plow'd :

⁷ *And as that beast would kneel and stoop,*

Some write, to take his rider up :] Stirrups were not in use in the time of Cæsar. Common persons, who were active and hardy, vaulted into their seats ; and persons of distinction had their horses taught to bend down toward the ground, or else they were assisted by their strators or equerries. Q. Curtius mentions a remarkable instance of docility of the elephants in the army of king Porus : “ Indus more solito elephantum procumbere jussit in genua ; qui ut “ se submitit, ceteri quoque, ita enim instituti erant, demisere eor- “ pora in terram.” I know no writer who relates that Cæsar’s horse would kneel ; and perhaps Mr. Butler’s memory deceived him. Of Bucephalus, the favoured steed of Alexander, it is said—“ ille “ nec in dorso insidere suo patiebatur alium ; et regem, quum vellet “ ascendere, sponte sua genua submittens, exiepiebat ; erede- “ turque sentire quem veheret.” See also Diodor. Sicul. et Plutarch. de solert. animal. Mr. Butler, in his MS. common Place-book, applies the saddle to the right horse ; for he says,

Like Bucephalus’s brutish honour,
 Would have none mount but the right owner.

Hudibras’s horse is described very much in the same manner with that of Don Quixote’s, lean, stiff, jaded, foundered, with a sharp ridge of bones. Rozinante, however, could boast of “ mas quartos “ que un real”—an equivoque entirely lost in most translations. Quarto signifies a crack, or chop, in a horse’s hoof or heel : it also signifies a small piece of money, several of which go to make a real.

For underneath the skirt of pannel,
 'Twixt every two there was a channel.
 His dragging tail hung in the dirt,
 Which on his rider he would flirt ; 450
 Still as his tender side he prickt,
 With arm'd heel, or with unarm'd, kickt ;
 For Hudibras wore but one spur,
 As wisely knowing, could he stir
 To active trot on one side of's horse, 455
 The other would not hang an arse.

A Squire he had, whose name was Ralph,^s
 That in th' adventure went his half.

^s *A squire he had, whose name was Ralph,*] As the knight was of the Presbyterian party, so the squire was an Anabaptist or Independent. This gives our author an opportunity of characterizing both these sects, and of shewing their joint concurrence against the king and church.

The Presbyterians and Independents had each a separate form of church discipline. The Presbyterian system appointed, for every parish, a minister, one or more deacons, and two ruling elders, who were laymen chosen by the parishioners. Each parish was subject to a classis, or union of several parishes. A deputation of two ministers and four ruling elders, from every classis in the county, constituted a provincial synod. And superior to the provincial was the national synod, consisting of deputies from the former, in the proportion of two ruling elders to one minister. Appeals were allowed throughout these several jurisdictions, and ultimately to the parliament. On the attachment of the Presbyterians to their lay-elders, Mr. Seldon observes, in his *Table-talk*, p. 118, that "there must be some laymen in the synod to overlook the clergy, lest they spoil the civil work : just as when the good woman puts a cat into the milk-house, she sends her maid to look after the cat, lest the cat should eat up the cream."

The Independents maintained, that every congregation was a complete church within itself, and had no dependence on classical,

Though writers, for more stately tone,
 Do call him Ralpho, 'tis all one : 460
 And when we can, with metre safe,
 We'll call him so, if not, plain Raph ;⁹
 For rhyme the rudder is of verses,
 With which, like ships, they steer their courses.
 An equal stock of wit and valour 465
 He had lain in, by birth a tailor.
 The mighty Tyrian queen that gain'd,
 With subtle shreds, a tract of land,¹

provincial, or national synods or assemblies. They chose their own ministers, and required no ordination or laying on of hands, as the Presbyterians did. They admitted any gifted brother, that is, any enthusiast who thought he could preach or pray, into their assemblies. They entered into covenant with their minister, and he with them. Soon after the Revolution the Presbyterians and Independents coalesced, the former yielding in some respects to the latter.

⁹ *And when we can, with metre safe,
 We'll call him so, if not, plain Raph ;]*

Paulino Ausonius, metrum sie suasit, ut esses
 Tu prior, et nomen prægrederere meum.

Sir Roger L'Estrange supposes, that in his description of Ralpho, our author had in view one Isaac Robinson, a butcher in Moorfields : others think that the character was designed for Pemble, a tailor, and one of the committee of sequestrators.—Dr. Grey supposes, that the name of Ralph was taken from the grocer's apprentice, in Beaumont and Fletcher's play, called the Knight of the Burning Pestle. Mr. Pemberton, who was a relation and godson of Mr. Butler, said, that the 'squire was designed for Ralph Bedford, esquire, member of parliament for the town of Bedford.

¹ *The mighty Tyrian queen that gain'd,
 With subtle shreds, a tract of land,]* Alludes to the well-known story of Dido, who purchased as much land as she could surround

Did leave it, with a castle fair,
 To his great ancestor, her heir ; 470
 From him descended cross-legg'd knights ;²
 Fam'd for their faith and warlike fights
 Against the bloody Cannibal,³
 Whom they destroy'd both great and small.
 This sturdy Squire had, as well 475
 As the bold Trojan knight, seen hell,⁴

with an ox's hide. She cut the hide into small strips, and obtained twenty-two furlongs.

Mercatique solum, facti de nomine Byrsam,
 Taurino quantum possent circundare tergo.

Virg. Æneid, lib. i. 367.

² *From him descended cross-legg'd knights ;*] Tailors, who usually sit at their work in this posture ; and knights of the Holy Voyage, persons who had made a vow to go to the Holy Land, after death were represented on their monuments with their legs across. “ Sumptuosissima per orbem christianum crecta cœnobia ; in quibus hodie quoque videre licet militum illorum imagines, monumenta, tibiis in cruce transversis : sic enim sepulti fuerunt quotquot illo seculo nomina bello sacro dedissent, vel qui tunc temporis crucem suscepissent.” Chronic. Ecclesiast. lib. ii. p. 72.

³ *Fam'd for their faith and warlike fights*

Against the bloody Cannibal,] Tailors, as well as knights of the Holy Voyage, are famed for their faith, the former frequently trusting much in the way of their trade. The words, bloody cannibal, are not altogether applied to the Saracens ; who, on many occasions behaved with great generosity ; but they denote a more insignificant creature, to whom the tailor is said to be an avowed enemy.

⁴ *This sturdy Squire had, as well*

As the bold Trojan knight, seen hell,] In allusion to Æneas's descent into hell, and the tailor's repairing to the place under the board on which he sat to work, called hell likewise, being a receptacle for all the stolen scraps of cloth, lace, &c.

Not with a counterfeited pass
 Of golden bough,⁵ but true gold lace.
 His knowledge was not far behind
 The knight's, but of another kind, 480
 And he another way came by't;
 Some call it GIFTS, and some NEW LIGHT.
 A lib'ral art that costs no pains
 Of study, industry, or brains.
 His wits were sent him for a token, 485
 But in the carriage crack'd and broken.⁶
 Like commendation nine-pence crookt,
 With—to and from my love—it lookt.⁷

⁵ *Not with a counterfeited pass*

Of golden bough,—] Mr. Montague Bacon says, it should seem, by these lines, that the poet thought Virgil meant a counterfeited bough; Dr. Plot, in his *History of Staffordshire*, says, that gold in the mines often grows in the shape of boughs and branches, and leaves; therefore Virgil, who understood nature well, though he gave it a poetical turn, means no more than a sign of Æneas's going under ground where mines are.

⁶ *But in the carriage crack'd and broken.*] That is, that he was crack-brained.

⁷ *Like commendation nine-pence crookt,*

With—to and from my love—it lookt.] From hence, and from the proverb used (*Post. Works*, v. ii. No. 114.) viz. “he has brought his noble to a ninepence,” one would be led to conclude, that some coins had actually been stricken of this denomination and value. And, indeed, two instances of this are recorded by Mr. Folkes, both during the civil wars, the one at Dublin, and the other at Newark. *Table of English coins*, ed. 1763, p. 92. plates 27. 4. and 28. But long before this period, by royal proclamation of July 9, 1551, the base testoons or shillings of Henry VIII. and Edward VI. were rated at ninepence (*Folkes*, *ibid.* p. 37.) and of these there were great numbers. It may be conjectured also, that the clipt shillings of Edward and Elizabeth; and, perhaps, some foreign silver coins,

He ne'er consider'd it, as loth⁸
 To look a gift-horse in the mouth ; 490
 And very wisely would lay forth
 No more upon it than 'twas worth.⁹

might pass by common allowance and tacit agreement for nine-pence, and be so called. In William Prynne's answer to John Audland the Quaker, in Butler's *Genuine Remains*, vol. i. p. 382. we read, a light piece of gold is good and lawful English coin, current with allowance, though it be clipt, filed, washed, or worn: even so are my ears legal, warrantable, and sufficient cars, however they have been clipt, par'd, cropt, circumcis'd.

In Queen Elizabeth's time, as Holinshed, Stow, and Cambden affirm, a proclamation was issued, declaring that the testoon coined for twelve-pence, should be current for four-pence halfpenny; an inferior sort, marked with a greyhound, for two-pence farthing; and a third and worst sort not to be current at all: stamping and milling money took place about the year 1662.

All, or any of these pieces, might serve for pocket-pieces among the vulgar, and be given to their sweethearts and comrades, as tokens of remembrance and affection. At this day, an Elizabeth's shilling is not unfrequently applied to such purpose. The country people say commonly, I will use your commendations, that is, make your compliments. George Philips, before his execution, bended a six-pence, and presented it to a friend of his, Mr. Stroud. He gave a bended shilling to one Mr. Clark. See a brief narrative of the stupendous tragedy intended by the satanical saints, 1662, p. 59.

⁸ *He ne'er consider'd it, as loth*] That is, he did not consider it was crackt and broken, or perhaps it may mean, he did not over-value, and hoard it up, it being given him by inspiration, according to the doctrine of the Independents.

⁹ *And very wisely would lay forth*

No more upon it than 'twas worth.] When the barber came to shave Sir Thomas More the morning of his execution, the prisoner told him, "that there was a contest betwixt the King and him for his head, and he would not willingly lay out more upon it than it was worth."

But as he got it freely, so
 He spent it frank and freely too.
 For saints themselves will sometimes be, 495
 Of gifts that cost them nothing, free.
 By means of this, with hem and cough,
 Prolongers to enlighten'd snuff,¹
 He could deep mysteries unriddle,
 As easily as thread a needle ; 500
 For as of vagabonds we say,
 That they are ne'er beside their way :

¹ *By means of this, with hem and cough,*

Prolongers to enlighten'd snuff,] This reading seems confirmed by Butler's *Genuine Remains*, vol. i. p. 55. and I prefer it to "enlightened stuff." Enlightened snuff is a good allusion. As a lamp just expiring with a faint light for want of oil, emits flashes at intervals ; so the tailor's shallow discourse, like the extempore preaching of his brethren, was lengthened out with hems and coughs, with stops and pauses, for want of matter. The preachers of those days considered hems, nasal tones, and coughs, as graces of oratory. Some of their discourses are printed with breaks and marginal notes, which shew where the preacher introduced his embellishments.

The expiring state of the lamp has furnished Mr. Addison with a beautiful simile in his *Cato* :

Thus o'er the dying lamp th' unsteady flame
 Hangs quivering on a point, leaps off by fits,
 And falls again, as loth to quit its hold.

And Mr. Butler, Part iii. Cant. ii. L. 349, says,

Prolong the snuff of life in pain,
 And from the grave recover—gain.

See also *Genuine Remains*, vol. i. p. 374. "And this serves thee
 "to the same purpose that hem's and hah's do thy gifted ghostly
 "fathers," that is, to lose time, and put off thy commodity."

Butler seems fond of this expression : "the snuff of the moon is
 "full as harsh as the snuff of a sermon."

Whate'er men speak by this new light,
 Still they are sure to be i' th' right.
 'Tis a dark-lanthorn of the spirit, 505
 Which none see by but those that bear it ;
 A light that falls down from on high,²
 For spiritual trades to cozen by :
 An ignis fatuus, that bewitches,
 And leads men into pools and ditches,³ 510
 To make them dip themselves, and sound
 For Christendom in dirty pond ;
 To dive, like wild-fowl, for salvation,
 And fish to catch regeneration.
 This light inspires, and plays upon 515
 The nose of saint, like bag-pipe drone,
 And speaks through hollow empty soul,
 As through a trunk, or whisp'ring hole,
 Such language as no mortal ear
 But spiritual eaves-droppers can hear. 520
 So Phœbus, or some friendly muse,
 Into small poets song infuse ;
 Which they at second-hand rehearse,
 Thro' reed or bag-pipe, verse for verse.
 Thus Ralph became infallible, 525
 As three or four legg'd oracle,

² *A light that falls down from on high,*] A burlesque parallel between the spiritual gifts, and the sky-lights which tradesmen sometimes have in their shops to shew their goods to advantage.

³ *An ignis fatuus, that bewitches,*
And leads men into pools and ditches,] An humorous parallel between the vapoury exhalation which misleads the traveller, and the re-baptizing practised by the Anabaptists.

The ancient cup, or modern chair ;⁴
 Spoke truth point blank, though unaware.

For mystic learning wondrous able
 In magic talisman, and cabal,⁵ 530
 Whose primitive tradition reaches,
 As far as Adam's first green breeches :⁶

⁴ *The ancient cup, or modern chair ;*] “ Is not this the cup, saith “ Joseph's steward, whereby indeed my lord divineth ?” The Pope's dictates are said to be infallible, when he delivers them *ex cathedrâ*. The priestess of Apollo at Delphos used a three-legged stool when she gave out her oracles. From Joseph's cup, perhaps, came the idea of telling fortunes by coffee grounds.

Four-legg'd oracle, means telling fortunes from quadrupeds. The word oracle occurs in like latitude, p. 2. c. iii. v. 569.

⁵ *In magic talisman, and cabal,*] Talisman was a magical inscription or figure, engraven or cast, by the direction of astrologers, under certain positions of the heavenly bodies. The talisman of Apollonius, which stood in the hippodrome at Constantinople, was a brazen eagle. It was melted down when the Latins took that city,—They were thought to have great efficacy as preservatives from diseases and all kinds of evil. The image of any vermin cast in the precise moment, under a particular position of the stars, was supposed to destroy the vermin represented. Some make Apollonius Tyanæus the inventor of Talismans : but they were probably of still higher antiquity. Necepsus, a king of Egypt, wrote a treatise *De ratione præsciendi futura*, &c. Thus Ausonius, Epist. 19. Pontio Paulino—“ *Quique magos docuit mysteria vana Necepsus.*” The Greeks called them *τελέσματα*, but the name probably is Arabic—Gregory's account of them is learned and copious. Cabal, or cabbala, is a sort of divination by letters or numbers : it signifies likewise the secret or mysterious doctrines of any religion or sect. The Jews pretend to have received their cabbala from Moses, or even from Adam. “ *Aiunt se conservasse a temporibus Mosis, vel etiam ipsius “ Adami, doctrinam quandam arcanam dictam cabalam.*” Burnet's Archeol. Philosoph.

⁶ *Whose primitive tradition reaches,*

As far as Adam's first green breeches :] The author of the *Magia Adamica* endeavours to prove, that the learning of the antient

Deep-sighted in intelligences,
 Ideas, atoms, influences ;
 And much of terra incognita, 535
 Th' intelligible world could say ;⁷
 A deep occult philosopher,
 As learn'd as the wild Irish are,⁸

Magi was derived from the knowledge which God himself communicated to Adam in paradise. The second line was probably intended to burlesque the Geneva translation of the Bible, published with notes, 1599, which, in the third of Genesis, says of Adam and Eve, "they sewed fig-leaves together, and made themselves *breeches*." In Mr. Butler's character of an hermetic philosopher (*Genuine Remains*, vol. ii. p. 227) we read: "he derives the pedigree of magic from Adam's first green breeches; because fig-leaves being the first cloaths that mankind wore, were only used for covering, and therefore are the most antient monuments of concealed mysteries."

⁷ *And much of terra incognita,*

Th' intelligible world could say ;] "Ideas, according to my philosophy, are not in the soul, but in a superior intelligible nature, wherein the soul only beholds and contemplates them. And so they are only objectively in the soul, or tanquam in cognoscente, but really elsewhere, even in the intelligible world, that κόσμος νοητός which Plato speaks of, to which the soul is united, and where she beholds them." See Mr. Norris's Letter to Mr. Dodwell, concerning the immortality of the soul of man, p. 114.

⁸ *As learn'd as the wild Irish are,*] See the antient and modern customs of the Irish, in Camden's *Britannia*, and Speed's *Theatre*. Here the poet may use his favourite figure, the anticlimax. Yet I am not certain whether Mr. Butler did not mean, in earnest, to call the Irish learned: for, in the age of St. Patrick, the Saxons flocked to Ireland as to the great mart of learning. We find it often mentioned in our writers, that such an one was sent into Ireland to be educated. *Sulgenus*, who flourished about six hundred years ago—

Exemplo patrum commotus amore legendi
 Ivit ad Hibernos, sophiâ mirabile claros.

In Mr. Butler's MS. common place book he says, "When the Saxons invaded the Britons, it is very probable that many fled into

Or Sir Agrippa, for profound
 And solid lying much renown'd :⁹
 He Anthroposophus, and Floud,
 And Jacob Behmen understood ;¹

540

“ foreign countries, to avoid the fury of their arms (as the Veneti
 “ did into the islands of the Adriatic sea, when Attila invaded Italy),
 “ and some, if not most into Ireland, who carried with them that
 “ learning which the Romans had planted here, which, when the
 “ Saxons had nearly extinguished it in this island, flourished at so
 “ high a rate there, that most of those nations, among whom the
 “ northern people had introduced barbarism, beginning to recover a
 “ little civility, were glad to send their children to be instructed in
 “ religion and learning, into Ireland.”

⁹ *Or Sir Agrippa, for profound*

And solid lying much renown'd ;] Sir Agrippa was born at
 Cologn, ann. 1486, and knighted for his military services under the
 Emperor Maximilian. When very young, he published a book *De*
Occultâ Philosophiâ, which contains almost all the stories that ever
 roguery invented, or credulity swallowed, concerning the operations
 of magic. But Agrippa was a man of great worth and honour, as
 well as of great learning ; and in his riper years was thoroughly
 ashamed of this book ; nor is it to be found in the folio edition of
 his works.—In his preface he says, “ Si alicubi erratum sit, sive quid
 “ liberius dictum, ignoscite adolescentiæ nostræ, qui minor quam
 “ adolescens hoc opus composui : ut possim me excusare, ac dicere,
 “ dum eram parvulus, loquebar ut parvulus, factus autem vir, eva-
 “ cuavi quæ erant parvuli ; ac in libro de vanitate scientiarum hunc
 “ librum magna ex parte retractavi.”—Paulus Jovius in his “ *Elogia*
 “ *doctorum Virorum*,” says of Sir Agrippa, “ a Cæsare eruditionis
 “ ergo equestris ordinis dignitate honestatus.” p. 237. Bayle, in his
 Dictionary v. Agrippa, note O, says that the fourth book was untruly
 ascribed to Agrippa.

¹ *He Anthroposophus, and Floud,*

And Jacob Behmen understood ;] Anthroposophus was a nick-
 name given to one Thomas Vaughan, Rector of Saint Bridge's, in
 Bedfordshire, and author of a discourse on the nature of man in the
 state after death, entitled, *Anthroposophia theomagica*. — “ A

Knew many an amulet and charm,
 That would do neither good nor harm ;
 In Rosycrucian lore as learned,² 545
 As he that vere adeptus earned :

“ treatise,” says Dean Swift, “ written about fifty years ago, by a Welch gentleman of Cambridge : his name, as I remember, was Vaughan, as appears by the answer to it written by the learned Dr. Henry Moor : it is a piece of the most unintelligible fustian “ that perhaps was ever published in any language.”

Robert Floud, a native of Kent, and son of Sir Thomas Floud, Treasurer of War to Queen Elizabeth, was Doctor of Physic of St. John’s College, Oxford, and much given to occult philosophy. He wrote an apology for the Rosycrucians, also a system of physics, called the Mosaic Philosophy, and many other obscure and mystical tracts. Monsieur Rapin says, that Floud was the Paracelsus of philosophers, as Paracelsus was the Floud of physicians. His opinions were thought worthy of a serious confutation by Gassendi. Jacob Behmen was an impostor and enthusiast, of somewhat an earlier date, by trade, I believe, a cobbler. Mr. Law, who revived some of his notions, calls him a Theosopher. He wrote unintelligibly in dark mystical terms.

² *In Rosycrucian lore as learned,*] The Rosycrucians were a sect of hermetical philosophers. The name appears to be derived from ros dew, and crux a cross. Dew was supposed to be the most powerful solvent of gold ; and a cross + contains the letters which compose the word lux, light, called, in the jargon of the sect, the seed, or menstruum of the red dragon ; or, in other words, that gross and corporeal light, which, properly modified, produces gold. They owed their origin to a German gentleman, called Christian Rosceneruz ; and from him likewise, perhaps, their name of Rosycrucians, though they frequently went by other names, such as the Illuminati, the Immortales, the Invisible Brothers. This gentleman had travelled to the Holy Land in the fourteenth century, and formed an acquaintance with some eastern philosophers. They were noticed in England before the beginning of the last century. Their learning had a great mixture of enthusiasm ; and as Lemery, the famous chymist, says, “ it was an art without an art, whose beginning was lying, whose middle was labour, and whose end was

He understood the speech of birds³
As well as they themselves do words;

“beggary.” Mr. Hales, of Eton, concerning the weapon salve, p. 282, says, “a merry gullery put upon the world; a guild of men, who style themselves the brethren of the Rosycross, a fraternity, who, what, or where they are, no man yet, no not they who believe, admire, and devote themselves unto them, could ever discover.”—See *Chaufepie’s Diet. v. Jungius*, note D. and *Brucker. Hist. Critic. Phil. iv. 1. p. 736.* *Naudæus and Mosheim. Inst. Hist. Christ. recent. sec. 17. 1. 4. 28.*—*Lore*, i. e. science, knowledge, from Anglo-Saxon, learn, læran to teach.

³ *He understood the speech of birds*] The senate and people of Abdera, in their letter to Hippocrates, give it as an instance of the madness of Demoeritus, that he pretended to understand the language of birds. *Porphyry, de abstinence, lib. iii. cap. 3.* contends that animals have a language, and that men may understand it. He instances in *Melampus* and *Tiresias* of old, and *Apollonius* of *Tyana*, who heard one swallow proclaim to the rest, that by the fall of an ass a quantity of wheat lay scattered upon the road.—I believe swallows do not eat wheat. [Certainly not.] *Philostratus* tells us the same tale, with more propriety, of a sparrow. *Porphyry* adds,—“a friend assured me that a youth, who was his page, understood all the articulations of birds, and that they were all prophetic. But the boy was unhappily deprived of the faculty; for his mother, fearing he should be sent as a present to the emperor, took an opportunity, when he was asleep, to piss into his ear.” The author of the *Targum on Esther* says, that *Solomon* understood the speech of birds.

The reader will be amused by comparing the above lines with *Mr. Butler’s* character of an Hermetic philosopher, in the second volume of his *Genuine Remains*, published by *Mr. Thyer*, page 225. a character which contains much wit. *Mr. Bruce* in his *Travels*, vol. ii. p. 243. says, There was brought into *Abyssinia* a bird called *Para*, about the bigness of a hen, and spoke all languages, *Indian*, *Portuguese*, and *Arabie*. It named the king’s name; although its voice was that of a man, it could neigh like a horse, and mew like a cat, but did not sing like a bird—from an *Historian* of that country.—In the year 1655, a book was printed in *London*, by *John Stafford*, intitled, *Ornithologie, or the Speech of Birds*, to which probably *Mr. Butler* might allude.

Could tell what subtlest parrots mean,
 That speak and think contrary clean ; 550
 What member 'tis of whom they talk,
 When they cry Rope—and Walk, Knave, walk.⁴
 He'd extract numbers out of matter,⁵
 And keep them in a glass, like water,
 Of sov'reign pow'r to make men wise ;⁶ 555
 For, dropt in blear, thick-sighted eyes,
 They'd make them see in darkest night,
 Like owls, tho' purblind in the light.
 By help of these, as he profest,
 He had first matter seen undrest : 560

⁴ *What member 'tis of whom they talk,*

When they cry Rope—and Walk, Knave, walk.] This probably alludes to some parrot, that was taught to cry rogue, knave, a rope, after persons as they went along the street. The same is often practised now, to the great offence of many an honest countryman, who when he complains to the owner of the abuse, is told by him, take care, Sir, my parrot prophesies—this might allude to more members than one of the house of commons.

⁵ *He'd extract numbers out of matter,*] Every absurd notion, that could be picked up from the ancients, was adopted by the wild enthusiasts of our author's days. Plato, as Aristotle informs us, *Metaph. lib. i. c. 6.* conceived numbers to exist by themselves, beside the sensibiles, like accidents without a substance. Pythagoras maintained that sensible things consisted of numbers. *Ib. lib. xi. c. 6.* And see Plato in his *Cratylus*.

⁶ *And keep them in a glass, like water,*

Of sov'reign pow'r to make men wise ;] The Pythagorean philosophy held that there were certain mystical charms in certain numbers.

Plato held whatsoever incumbers,
 Or strengthens empire, comes from numbers.

Butler's MS.

He took her naked, all alone,
 Before one rag of form was on.⁷
 The chaos too he had descry'd,
 And seen quite thro', or else he ly'd:
 Not that of pasteboard, which men shew 565
 For groats, at fair of Barthol'mew;⁸
 But its great grandsire, first o' th' name,
 Whence that and Reformation came,
 Both cousin-germans, and right able
 T' inveigle and draw in the rabble: 570
 But Reformation was, some say,
 O' th' younger house to puppet-play.⁹

⁷ *By help of these, as he profest,
 He had first matter seen undrest:
 He took her naked, all alone,*

Before one rag of form was on.] Thus Cleveland, page 110.
 "The next ingredient of a diurnal is plots, horrible plots, which
 "with wonderful sagacity it hunts dry foot, while they are yet in
 "their causes, before materia prima ean put on her smock."

⁸ *Not that of pasteboard, which men shew
 For groats, at fair of Barthol'mew;]* The puppet-shews, some-
 times called Moralities, exhibited the chaos, the creation, the
 flood, &c.

⁹ *But Reformation was, some say,
 O' th' younger house to puppet-play.]* It has not been unusual to
 compare hypoerites to puppets, as not being what they seemed and
 pretended, nor having any true meaning or real consciousness in what
 they said or did. I remember two passages, written about our au-
 thor's time, from one of which he might possibly take the hint.
 "Even as statues and puppets do move their eyes, their hands, their
 "feet, like unto living men; and yet are not living actors, because
 "their actions come not from an inward soul, the fountain of life,
 "but from the artificial poise of weights when set by the workmen;
 "even so hypocrites." Mr. Mede.

Bishop Laud said, "that some hypocrites, and seeming mortified

He could foretel whats'ever was,
 By consequence, to come to pass :
 As death of great men, alterations, 575
 Diseases, battles, inundations :
 All this without th' eclipse of th' sun,
 Or dreadful comet, he hath done
 By INWARD LIGHT, a way as good,
 And easy to be understood : 580
 But with more lucky hit than those
 That use to make the stars depose,
 Like knights o' th' post,¹ and falsely charge
 Upon themselves what others forge ;
 As if they were consenting to 585
 All mischief in the world men do :
 Or, like the devil, did tempt and sway 'em
 To rogueries, and then betray 'em.
 They'll search a planet's house, to know
 Who broke and robb'd a house below ; 590

“ men that hold down their heads, were like little images that they
 “ place in the bowing of the vaults of churches, that look as if they
 “ held up the church, and yet are but puppets.”

The first plays acted in England were called Mysteries, their subjects were generally scripture stories, such as the Creation, the Deluge, the Birth of Christ, the Resurrection, &c. &c. this sort of puppet-shew induced many to read the Old and New Testament ; and is therefore called the Elder Brother of the Reformation.

¹ ——— *knights o' th' post*,—] Were infamous persons, who attended the courts of justice, to swear for hire to things which they knew nothing about. In the 14th and 15th century the common people were so profligate, that not a few of them lived by swearing for hire in courts of justice. See Henry's History of England, and Wilkin. Concil. p. 534.

Examine Venus and the Moon,
 Who stole a thimble and a spoon ;
 And tho' they nothing will confess,
 Yet by their very looks can guess,
 And tell what guilty aspect bodes,² 595
 Who stole, and who receiv'd the goods :
 They'll question Mars, and, by his look,
 Detect who 'twas that nimm'd a cloke ;
 Make Mercury confess, and 'peach
 Those thieves which he himself did teach.³ 600
 They'll find, i' th' physiognomies
 O' th' planets, all men's destinies ;
 Like him that took the doctor's bill,
 And swallow'd it instead o' th' pill,⁴
 Cast the nativity o' th' question,⁵ 605
 And from positions to be guest on,

² *And tell what guilty aspect bodes,*] This, and the following lines, are a very ingenious burlesque upon astrology, to which many in those days gave credit.

³ *Make Mercury confess, and 'peach*

Those thieves which he himself did teach.] Mercury was supposed by the poets to be the patron, or god of thieves.

⁴ *Like him that took the doctor's bill,*

And swallow'd it instead o' th' pill,] This alludes to a well known story told in Henry Stephens's apology for Herodotus. A physician having prescribed for a countryman, gave him the paper on which he had written, and told him, he must be sure to take that, meaning the potion he had therein ordered. The countryman, misunderstanding the doctor, wrapt up the paper like a bolus, swallowed it, and was cured.

⁵ *Cast the nativity o' th' question,*] When any one came to an astrologer to have his child's nativity cast, and had forgotten the

As sure as if they knew the moment
 Of Native's birth, tell what will come on't.
 They'll feel the pulses of the stars,
 To find out agues, coughs, catarrhs : 610
 And tell what crisis does divine
 The rot in sheep, or mange in swine :
 In men, what gives or cures the itch,
 What made them cuckolds, poor, or rich ;
 What gains, or loses, hangs, or saves, 615
 What makes men great, what fools, or knaves ;
 But not what wise, for only of those
 The stars, they say, cannot dispose,⁶
 No more than can the astrologians :
 There they say right, and like true Trojans.
 This Ralpho knew, and therefore took
 The other course, of which we spoke.⁷

precise time of its birth, the figure-caster took the position of the heavens at the minute the question was asked.

Mr. Butler, in his character of an hermetic philosopher, (see *Genuine Remains*, vol. ii. p. 241.) says, "learned astrologers observing the impossibility of knowing the exact moment of any man's birth, do use very prudently to east the nativity of the question (like him that swallowed the doctor's bill instead of the medicine), and find the answer as certain and infallible, as if they had known the very instant in which the native, as they call him, crept into the world."

⁶ *But not what wise, for only of those*

The stars, they say, cannot dispose,] Sapiens dominabitur astris, was an old proverb among the astrologers. Bishop Warburton observes, that the obscurity in these lines arises from the double sense of the word DISPOSE; when it relates to the stars, it signifies *influence*; when it relates to astrologers, it signifies *deceive*.

⁷ *This Ralpho knew, and therefore took*

The other course, of which we spoke.] Ralpho did not take to

Thus was th' accomplish'd squire endu'd
 With gifts and knowledge per'lous shrewd.
 Never did trusty squire with knight, 625
 Or knight with squire, e'er jump more right.
 Their arms and equipage did fit,
 As well as virtues, parts, and wit :
 Their valours too, were of a rate,
 And out they sally'd at the gate. 630
 Few miles on horseback had they jogged,
 But fortune unto them turn'd dogged ;
 For they a sad adventure met,
 Of which we now prepare to treat :
 But ere we venture to unfold 635
 Achievements so resolv'd, and bold,
 We should, as learned poets use,
 Invoke th' assistance of some muse ;⁸
 However critics count it sillier,
 Than jugglers talking t' a familiar : 640
 We think 'tis no great matter which,⁹
 They're all alike, yet we shall pitch
 On one that fits our purpose most,
 Whom therefore thus we do accost :—

astrological, but to religious imposture ; the author intimating that wise men were sometimes deceived by this.

⁸ *Invoke th' assistance of some muse ;*] Butler could not omit burlesquing the solemn invocations with which poets address their Muses. In like manner Juvenal, going to describe Domitian's great turbot, ludicrously invokes the assistance of the Muses in his fourth satire.

⁹ *We think 'tis no great matter which,*] Bishop Warburton thinks it should be read, *They think*, that is the critics.

Thou that with ale, or viler liquors, 645
Didst inspire Withers, Pryn, and Vickars,¹

¹ *Thou that with ale, or viler liquors,*

Didst inspire Withers, Pryn, and Vickars,] The Rev. Mr. Charles Dunster, the learned and ingenious translator of the Frogs of Aristophanes, and the Editor of Philips's Cider, has taken some pains to vindicate the character of Withers as a poet. Party might induce Butler to speak slightly of him; but he seems to wonder why Swift, and Granger in his Biographical History, should hold him up as an object of contempt. His works are very numerous, and Mr. Granger says, his Eclogues are esteemed the best; but Mr. Dunster gives a few lines from his Britain's Remembrancer, a poem in eight Cantos, written upon occasion of the plague, which raged in London in the year 1625, which bear some resemblance to eastern poetry: two pieces of his, by no means contemptible, are published among the old English ballads, and extracts chiefly lyrical, from his Juvenilia, were printed in 1785, for J. Sewell, Cornhill.

George Withers died 1667, aged 79.—For a further account of him, see Kennet's Register and Chronicle, page 648: He is mentioned in Hudibras, Part ii. Canto iii. l. 169.

The extract from his Britain's Remembrancer here follows, which, Mr. Dunster says, may perhaps challenge "comparison with any instance of the *θεός από μηχανής* in ancient or modern poetry."

———— it prov'd

A crying sin, and so extremely mov'd
God's gentleness, that angry he became:
His brows were bended, and his eyes did flame.
Methought I saw it so; and though I were
Afraid within his presence to appear,
My soul was rais'd above her common station,
Where, what cusses, I view'd by contemplation.

There is a spacious round, which bravely rears
Her arch above the top of all the spheres,
Until her bright circumference doth rise
Above the reach of man's, or angels' eyes,
Conveying, through the bodies chrystalline,
Those rays which on our lower globes do shine;
And all the great and lesser orbs do lie
Within the compass of their canopy.

And force them, though it were in spite
 Of Nature, and their stars, to write;
 Who, as we find in sullen writs,²
 And cross-grain'd works of modern wits, 650
 With vanity, opinion, want,
 The wonder of the ignorant,
 The praises of the author, penn'd
 By himself, or wit-insuring friend;³
 The itch of picture in the front,⁴ 655
 With bays, and wicked rhyme upon't,

In this large room of state is fix'd a throne,
 From whence the wise Creator looks upon
 His workmanship, and thence doth hear and see
 All sounds, all places, and all things that be:
 Here sat the king of gods, and from about
 His eye-lids so much terror sparkled out,
 That every circle of the heavens it shook,
 And all the world did tremble at his look:
 The prospect of the sky, that erst was clear,
 Did with a low'ring countenance appear;
 The troubled air before his presence fled,
 The earth into her bosom shrunk her head;
 The deeps did roar, the heights did stand amaz'd;
 The moon and stars upon each other gaz'd;
 The sun did stand unmoved in his path,
 The host of Heaven was frighted at his wrath;
 And with a voice, which made all nature quake,
 To this effect the great Eternal spake.

Canto i. p. 17.

² *Who, as we find in sullen writs,*] That is, ill-natured satirical writings.

³ *The praises of the author, penn'd
By himself, or wit-insuring friend;*] He very ingeniously ridicules the vanity of authors who prefix commendatory verses to their works.

⁴ *The itch of picture in the front,*] Milton, who had an high opi-

All that is left o' th' forked hill⁵
 To make men scribble without skill ;
 Canst make a poet, spite of fate,
 And teach all people to translate ; 660
 Though out of languages, in which
 They understand no part of speech ;
 Assist me but this once, I 'mplore,
 And I shall trouble thee no more.

In western clime there is a town,⁶ 665
 To those that dwell therein well known,
 Therefore there needs no more be said here,
 We unto them refer our reader ;
 For brevity is very good,
 When w' are, or are not understood.⁷ 670

nion of his own person, is said to have been angry with the painter or engraver for want of likeness, or perhaps for want of grace, in a print of himself prefixed to his juvenile poems. He expressed his displeasure in four iambics, which have, indeed, no great merit, and lie open to severe criticism, particularly on the word *δυσμίμημα*.

Ἀμαθεῖ γεγράφθαι χειρὶ τῇνδὲ μὲν εἰκόνα
 Φαίης τάχ' ἄν, πρὸς εἶδος αὐτοφύεβς βλέπων.
 Τὸν δ' ἐκτυπωτὸν οὐκ ἐπιγνόντες, φίλοι,
 Γελᾷτε φαύλου δυσμίμημα ζωγράφου.

⁵ *All that is left o' th' forked hill*] That is, Parnassus.

Nec fonte labra prolui caballino :
 Nee in bicipiti somniassc Parnasso
 Memini, ut repente sic pocta prodirem.

Persii Sat. Prol.

⁶ *In western clime there is a town,*] He probably means Brentford, about eight miles west of London. See Part ii. Cant. iii. v. 996.

⁷ *For brevity is very good,*

When w' are, or are not understood.] If we are understood, more words are unnecessary ; if we are not likely to be understood,

To this town people did repair
On days of market, or of fair,
And to crack'd fiddle, and hoarse tabor,
In merriment did drudge and labour ;
But now a sport more formidable 675
Had rak'd together village rabble :
'Twas an old way of recreating,
Which learned butchers call bear-baiting ;
A bold advent'rous exercise,
With ancient heroes in high prize ; 680
For authors do affirm it came
From Isthmian or Nemean game ;
Others derive it from the bear
That's fix'd in northern hemisphere,
And round about the pole does make 685
A circle, like a bear at stake,
That at the chain's end wheels about,
And overturns the rabble-rout :
For after solemn proclamation,^s
In the bear's name, as is the fashion, 690
According to the law of arms,
To keep men from inglorious harms,
That none presume to come so near
As forty feet of stake of bear ;

they are useless. Charles II. answered the Earl of Manchester with these lines, only changing very for ever, when he was making a long speech in favour of the dissenters.

^s *For after solemn proclamation,*] The proclamation here mentioned, was usually made at bear or bull-baiting. See Plot's Staffordshire, 439. Solemn proclamation made by the steward, that all manner of persons give way to the bull, or bear, none being to come near him by 40 feet.

If any yet be so fool-hardy, 695
 T' expose themselves to vain jeopardy,
 If they come wounded off, and lame,
 No honour's got by such a maim,
 Altho' the bear gain much, b'ing bound
 In honour to make good his ground, 700
 When he's engag'd, and take no notice,
 If any press upon him, who 'tis,
 But lets them know, at their own cost,
 That he intends to keep his post.
 This to prevent, and other harms, 705
 Which always wait on feats of arms,
 For in the hurry of a fray
 'Tis hard to keep out of harm's way.
 Thither the Knight his course did steer,
 To keep the peace 'twixt dog and bear, 710
 As he believ'd he was bound to do
 In conscience, and commission too ;⁹
 And therefore thus bespoke the Squire :—
 We that are wisely mounted higher

⁹ *As he believ'd he was bound to do*

In conscience, and commission too ;] The Presbyterians and Independents were great enemies to those sports with which the country people amused themselves. Mr. Hume, in the last volume of his History of England, (Manners of the Commonwealth, chap. iii. anno 1660. page 119.) says, “ All recreations were in a manner suspended, by the rigid severity of the Presbyterians and Independents : “ even bear-baiting was esteemed heathenish and unchristian : the “ sport of it, not the inhumanity, gave offence. Colonel Hewson, “ from his pious zeal, marched with his regiment into London, “ and destroyed all the bears which were there kept for the diversion “ of the citizens. This adventure seems to have given birth to the “ fiction of Hudibras.”

Than constables in curule wit, 715
 When on tribunal bench we sit,¹
 Like speculators, should foresee,
 From Pharos of authority,
 Portended mischiefs farther than
 Low proletarian tything-men :² 720
 And therefore being inform'd by bruit,
 That dog and bear are to dispute,
 For so of late men fighting name,
 Because they often prove the same ;
 For where the first does hap to be, 725
 The last does coincidere.
 Quantum in nobis, have thought good
 To save th' expence of Christian blood,
 And try if we, by mediation
 Of treaty, and accommodation, 730
 Can end the quarrel, and compose
 The bloody duel without blows.
 Are not our liberties, our lives,
 The laws, religion, and our wives,

¹ *We that are wisely mounted higher*

Than constables in curule wit,

When on tribunal bench we sit,] We that are in high office, and sit on the bench by commission as justices of the peace.—Some of the chief magistrates in Rome, as ædile, censor, prætor, and consul, were said to hold curule offices, from the chair of state or chariot they rode in, called sella curulis.

² *Low proletarian tything-men :*] Proletarii were the lowest class of people among the Romans, who had no property, so called a munere officioque prolis edendæ, as if the only good they did to the state were in begetting children. Tything-man, that is, a kind of inferior or deputy constable.

Enough at once to lie at stake 735
 For cov'nant, and the cause's sake? ³
 But in that quarrel dogs and bears,
 As well as we, must venture theirs?
 This feud, by Jesuits invented,⁴
 By evil counsel is fomented; 740
 There is a Machiavilian plot,
 Tho' ev'ry nare olfact it not,⁵
 And deep design in't to divide
 The well-affected that confide,
 By setting brother against brother, 745
 To claw and curry one another.
 Have we not enemies plus satis,
 That cane et angue pejus hate us?⁶

³ *For cov'nant, and the cause's sake?*] Covenant means the solemn league and covenant drawn up by the Scotch, and subscribed by many of the sectaries in England, who were fond of calling their party The Cause, or the greatest cause in the world. They professed they would not forsake it for all the parliaments upon earth. One of their writers says, "Will not the abjurers of the covenant, of all others, be the chief of sinners, whilst they become guilty of no less sin, than the very sin against the Holy Ghost?"

⁴ *This feud, by Jesuits invented,*] As Don Quixote was always dreaming of chivalry and romances, so it was the great object of our knight to extirpate popery and independency in religion, and to reform and settle the state.

⁵ *Tho' ev'ry nare olfact it not,*] The knight, in this speech, employs more Latin, and more uneouth phrases, than he usually does. In this line he means—though every nose do not smell it. The character of his language was given before in the ninety-first, and some following lines.

⁶ *That cane et angue pejus hate us?*] A proverbial saying, used by Horace, expressive of a bitter aversion. The punishment for parricide among the Romans was, to be put into a sack with a snake, a dog, and an ape, and thrown into the river.

And shall we turn our fangs and claws
 Upon our own selves, without cause? 750
 That some occult design doth lie
 In bloody cynarctomachy,⁷
 Is plain enough to him that knows
 How saints lead brothers by the nose.
 I wish myself a pseudo-prophet,⁸ 755
 But sure some mischief will come of it,
 Unless by providential wit,
 Or force, we averruncate⁹ it.
 For what design, what interest,
 Can beast have to encounter beast? 760
 They fight for no espoused cause,
 Frail privilege, fundamental laws,¹

⁷ *In bloody cynarctomachy,*] Cynarctomachy is compounded of three Greek words, signifying a fight between dogs and bears. The perfect Diurnal of some passages of Parliament from July 24 to July 31, 1643, No. 5. gives an account how the Queen brought from Holland “besides a company of savage ruffians a company of savage “bears;” Colonel Cromwell finding the people of Uppingham, in Rutlandshire, baiting them on the Lord’s day, and in the height of their sport, caused the bears to be seized, tied to a tree, and shot.

We tax’d you round—sixpence the pound,
 And massaered your bears—— *Loyal Songs.*

⁸ *I wish myself a pseudo-prophet,*] That is, a false prophet.

⁹ —— *averruncate*—] Means no more than eradicate, or pluck up.

¹ *Frail privilege, fundamental laws,*] The following lines recite the grounds on which the parliament began the war against the king, and justified their proceedings afterwards. He calls the privileges of parliament frail, because they were so very apt to complain of their being broken. Whatever the king did, or refused to do, contrary to the sentiments, and unsuitable to the designs of parliament, they voted presently a breach of their privilege: his dissenting to any of the bills they offered him was a breach of privilege: his

Nor for a thorough reformation,
 Nor covenant, nor protestation,²
 Nor liberty of consciences,³ 765
 Nor lords' and commons' ordinances;⁴
 Nor for the church, nor for church-lands,
 To get them in their own no hands;⁵
 Nor evil counsellors to bring
 To justice, that seduce the king; 770
 Nor for the worship of us men,
 Tho' we have done as much for them.

proclaiming them traitors, who were in arms against him, was an high breach of their privilege: and the commons at last voted it a breach of privilege for the house of lords to refuse assent to any thing that came from the lower house.

Both the English and the Scotch, from the beginning of the war, avouched that their whole proceedings were according to the fundamental laws: by which they meant not any statutes or laws in being, but their own sense of the constitution. Thus, after the king's death, the Dutch ambassadors were told, that what the parliament had done against the king was according to the fundamental laws of this nation, which were best known to themselves.

² — *nor protestation,*] The protestation was a solemn vow or resolution entered into, and subscribed, the first year of the long parliament.

³ *Nor liberty of consciences,*] The early editions have it free liberty of consciences: and this reading Bishop Warburton approves; "free liberty" being, as he thinks, a satirical periphrasis for licentiousness, which is what the author here hints at.

⁴ *Nor lords' and commons' ordinances;*] An ordinance (says Cleveland, p. 109.) is a law still-born, dropt before quickened by the royal assent. 'Tis one of the parliament's by-blows, acts only being legitimate, and hath no more fire than a Spanish gennet, that is begotten by the wind.

⁵ *To get them in their own no hands;*] Suppose we read, To get them into their own hands. [Mr. Nash is wrong—*no hands* here mean *paws*.]

Th' Egyptians worshipp'd dogs, and for
 Their faith made fierce and zealous war.⁶
 Others ador'd a rat, and some 775
 For that church suffer'd martyrdom.
 The Indians fought for the truth
 Of th' elephant and monkey's tooth;⁷
 And many, to defend that faith,
 Fought it out mordicus to death;⁸ 780
 But no beast ever was so slight,⁹
 For man, as for his god, to fight.
 They have more wit, alas! and know
 Themselves and us better than so:
 But we who only do infuse 785
 The rage in them like *boute-feus*,¹
 'Tis our example that instils
 In them th' infection of our ills.

⁶ *Th' Egyptians worshipp'd dogs, and for
 Their faith made fierce and zealous war.*] See the beginning of
 the fifteenth satire of Juvenal.

⁷ *The Indians fought for the truth
 Of th' elephant and monkey's tooth ;]* The inhabitants of Ceylon
 and Siam are said to have had in their temples, as objects of worship,
 the teeth of monkeys and of elephants. The Portuguese, out of zeal
 for the Christian religion, destroyed these idols; and the Siamese
 are said to have offered 700,000 ducats to redeem a monkey's tooth
 which they had long worshipped. Le Blanc's Travels, and Herbert's
 Travels. Martinus Scriblerus, of the Origin of Sciences, Swift's
 Works.

⁸ *Fought it out mordicus to death ;]* Mordicus, valiantly, tooth
 and nail.

⁹ *But no beast ever was so slight,]* That is, so weak, so silly.

¹ — *boute-feus,]* Makers of mischief, excitors of sedition.

For, as some late philosophers
 Have well observ'd, beasts that converse 790
 With man take after him, as hogs
 Get pigs all the year, and bitches dogs.²
 Just so, by our example, cattle
 Learn to give one another battle.
 We read, in Nero's time, the Heathen, 795
 When they destroy'd the Christian brethren,
 They sew'd them in the skins of bears,
 And then set dogs about their ears ;
 From whence, no doubt, th' invention came
 Of this lewd antichristian game. 800
 To this, quoth Ralpho, verily
 The point seems very plain to me ;
 It is an antiehrastian game,
 Unlawful both in thing and name.
 First, for the name ; the word bear-baiting 805
 Is carnal, and of man's creating ;
 For certainly there's no such word
 In all the Scripture on record ;

² ——— *beasts that converse*

With man take after him, as hogs

Get pigs all the year and bitches dogs.] This faculty is not unfrequently instanced by the ancients, to shew the superior excellence of mankind. Xenophon. Mem. i. 4. 12. A Roman lady seems to have been of the same opinion. " Populia, Marei filia, miranti cui-
 " dam quid esset quapropter aliæ bestię nunquam marem desidera-
 " rent nisi eum pręgnantes vellent fieri, respondit, *bestię enim*
 " *sunt.*" Maerob. Saturn. lib. ii. cap. 5. Vide etiam Just. Lipsii.
 Epist. Quęst. lib. v. epist. 3. et Andream Laurent. lib. viii. Hist.
 Anatom. Quęst. 22. ubi causas addueit cur brutę gravidę marem
 non admittunt, ut inter homines mulier.

Therefore unlawful, and a sin ;³
 And so is, secondly, the thing : 810
 A vile assembly 'tis, that can
 No more be prov'd by Scripture, than
 Provincial, classic, national ;⁴
 Mere human creature-cobwebs all.

³ *For certainly there's no such word*

In all the Scripture on record ;

Therefore unlawful, and a sin ;] Some of the disciplinarians held, that the Scriptures were full and express on every subject, and that every thing was sinful which was not there ordered to be done. Some of the Huguenots refused to pay rent to their landlords, unless they would produce a text of Scripture directing them to do so.

At a meeting of Cartwright, Travers, and other dissenting ministers in London, it was resolved, that such names as did savour either of Paganism or Popery should not be used, but only Scripture names : accordingly Snape refused to baptise a child by the name of Richard.

They formed popular arguments for deposing and murdering kings, from the examples of Saul, Agag, Jeroboam, Jehoran, and the like.

This reminds me of a story I have heard, and which, perhaps, is recorded among Joe Millar's Jests, of a countryman going along the street, in the time of Cromwell, and enquiring the way to St. Anne's church—the person enquired of, happening to be a presbyterian, said, he knew no such person as *Saint Anne* ; going a little farther, he asked another man which was the way to Anne's church ? he being a cavalier, said, Anne was a Saint before he was born, and would be after he was hanged, and gave him no information.

⁴ *A vile assembly 'tis, that can*

No more be prov'd by Scripture, than

Provincial, classic, national ;] Ralpho here shews his independent principles, and his aversion to the presbyterian forms of church government. If the squire had adopted the knight's sentiments, this curious dispute could not have been introduced ; the vile assembly here means the bear-baiting, but alludes typically to the assembly of divines.

Thirdly, It is idolatrous ; 815
 For when men run a-whoring thus
 With their inventions,⁵ whatsoe'er
 The thing be, whether dog or bear,
 It is idolatrous and pagan,
 No less than worshipping of dagon. 820
 Quoth Hudibras, I smell a rat ;
 Ralpho, thou dost prevaricate :
 For though the thesis which thou lay'st
 Be true, ad amussim,⁶ as thou say'st ;
 For the bear-baiting should appear, 825
 Jure divino, lawfuller
 Than synods are, thou dost deny,
 Totidem verbis—so do I ;
 Yet there's a fallacy in this ;
 For if by sly homœosis,⁷ 830

For when men run a-whoring thus

With their inventions,—] A Scripture phrase used. Psalm cvi. ver. 38.

⁵ *Be true, ad amussim,—*] i. e. exactly true, and according to rule.

⁷ — *homœosis,*] That is, an explanation of a thing by something resembling it.

At this place two lines are omitted in several editions, particularly in those corrected by the author. They run thus,

Tussis pro crepitu, an art
 Under a cough to slur a f—rt.

The edition of 1704 has replaced them ; they were omitted in the poet's corrected copy ; probably he thought them indelicate : the phrase is translated from the Greek. Βῆξ ἀντὶ πορδῆς. ἐπὶ τῶν ἐν ἀπορίᾳ προσποιεμένων ἕτερον τι πράττειν. παρ' ὅσον οἱ πέρδοντες λανθάνειν πειρώμενοι, προσποιῶνται ἐήττειν. Suidas in Voc.

Thou wouldst sophistically imply
Both are unlawful—I deny.

And I, quoth Ralpho, do not doubt
But bear-baiting may be made out,
In gospel-times, as lawful as is 835
Provincial, or parochial classis ;
And that both are so near of kin,
And like in all, as well as sin,
That, put 'em in a bag and shake 'em,
Yourself o' th' sudden would mistake 'em, 840
And not know which is which, unless
You measure by their wickedness ;
For 'tis not hard t' imagine whether
O' th' two is worst, tho' I name neither.

Quoth Hudibras, Thou offer'st much, 845
But art not able to keep touch.
Mira de lente,^s as 'tis i' th' adage,
Id est, to make a leek a cabbage ;
Thou canst at best but overstrain
A paradox, and th' own hot brain ; 850
For what can synods have at all
With bear that's analogical ?
Or what relation has debating
Of church-affairs with bear-baiting ?

^s *Mira de lente*,—] Δεινὰ περὶ φακῆς : A great stir about nothing.

Great cry and little wool, as they say when any one talks much, and proves nothing. The following lines stand thus, in some editions, viz.

Thou wilt at best but suck a bull,
Or sheer swine, all cry, and no wool.

A just comparison still is 855
 Of things ejusdem generis :
 And then what genus rightly doth
 Include, and comprehend them both ?
 If animal, both of us may
 As justly pass for bears as they ; 860
 For we are animals no less,
 Although of diff'rent specieses.⁹
 But, Ralpho, this is no fit place,
 Nor time, to argue out the case :
 For now the field is not far off, 865
 Where we must give the world a proof
 Of deeds, not words, and such as suit
 Another manner of dispute :
 A controversy that affords
 Actions for arguments, not words ; 870
 Which we must manage at a rate
 Of prowess, and conduct adequate
 To what our place, and fame doth promise,
 And all the godly expect from us.
 Nor shall they be deceiv'd, unless 875
 W're slurr'd and outed by success ;
 Success, the mark no mortal wit,
 Or surest hand can always hit :
 For whatsoe'er we perpetrate,
 We do but row, w're steer'd by fate,¹ 880

⁹ *Although of diff'rent specieses.*] Why should we not read, Although of different Species? So also in Part ii. Canto iii. v. 317.

¹ — *w' are steer'd by fate,*] The Presbyterians were strong

Which in success of't disinherits,
 For spurious causes, noblest merits.
 Great actions are not always true sons
 Of great and mighty resolutions ;
 Nor do the bold'st attempts bring forth 885
 Events still equal to their worth ;
 But sometimes fail, and in their stead
 Fortune and cowardice succeed.
 Yet we have no great cause to doubt,
 Our actions still have borne us out ; 890
 Which, tho' they're known to be so ample,
 We need not copy from example ;
 We're not the only persons durst
 Attempt this province, nor the first.
 In northern clime a val'rous knight² 895
 Did whilom kill his bear in fight,
 And wound a fiddler : we have both
 Of these the objects of our wroth,

fatalists, and great advocates for predestination. Virgil says, *Æn.* ix.

l. 95. O genetrix ! quo fata vocas ? aut quid petis istis ?
 Mortaline manu factæ immortale carinæ
 Fas habeant ?

² *In northern clime a val'rous knight*] Hudibras encourages himself by two precedents ; first, that of a gentleman who killed a bear and wounded a fiddler ; and secondly, that of Sir Samuel Luke, who had often, as a magistrate, been engaged in similar adventures. He was proud to resemble the one in this particular exploit, and the other in his general character.

There were several, in those days, who, like Sir Hudibras, set themselves violently to oppose bear-baiting. Oliver Cromwell is said to have shot several bears ; and the same is said of Colonel Pride. See note ante, ver. 752, and *Harleian Miscellany*, vol. iii. p. 132.

And equal fame and glory from
 Th' attempt, or victory to come. 900
 'Tis sung, there is a valiant Mamaluke
 In foreign land, yclep'd ——³
 To whom we have been oft compar'd
 For person, parts, address, and beard ;
 Both equally reputed stout, 905
 And in the same cause both have fought :
 He oft, in such attempts as these,
 Came off with glory and success :
 Nor will we fail in th' execution,
 For want of equal resolution. 910
 Honour is, like a widow, won
 With brisk attempt and putting on ;
 With ent'ring manfully and urging ;
 Not slow approaches, like a virgin.
 This said, as once the Phrygian knight,⁴ 915
 So ours, with rusty steel did smite

³ 'Tis sung, there is a valiant Mamaluke

In foreign land, yclep'd ——] The break in the second line is commonly filled up with the name of Sir Samuel Luke. See the note at line 14. The word Mamluck signifies acquired, possessed : and the Mamlukes or Mamalukes were persons carried off, in their childhood, by merchants or banditti, from Georgia, Circassia, Nalolia, and the various provinces of the Ottoman empire, and afterwards sold in Constantinople and Grand Cairo. The grandees of Egypt, who had a similar origin, bring them up in their houses. They often rise first to be cachefs or lieutenants, and then to be beys or petty tyrants. Volney's Travels. Thus, in the English civil wars, many rose from the lowest rank in life to considerable power.

⁴ *This said, as once the Phrygian knight,*] Laocoon ; who, at the siege of Troy, struck the wooden horse with his spear—

His Trojan horse, and just as much
 He mended pace upon the touch ;
 But from his empty stomach groan'd,
 Just as that hollow beast did sound, 920
 And, angry, answer'd from behind,
 With brandish'd tail and blast of wind.
 So have I seen, with armed heel,
 A wight bestride a Common-weal,⁵
 While still the more he kick'd and spurr'd, 925
 The less the sullen jade has stirr'd.⁶

Sie fatus, validis ingentem viribus hastam
 In latus inque feri curvam eompagibus alvum
 Contorsit : stetit illa tremens, uteroque recusso
 Insonuere cavæ gemitumque dedere eavernæ.

Virg. Æneid. ii. 50.

⁵ *So have I seen, with armed heel,*

A wight bestride a Common-weal,] Our poet might possibly have in mind a print engraven in Holland. It represented a cow, the emblem of the Common-wealth, with the king of Spain on her back kicking and spurring her ; the queen of England before, stopping and feeding her ; the prince of Orange milking her ; and the duke of Anjou behind pulling her back by the tail. Heylin's *Cosmog.* After the Spaniards, in a war of forty years, had spent an hundred millions of crowns, and had lost four hundred thousand men, they were forced to acknowledge the independenee of the Dutch provinces, and conclude a peace with them : yet, strange to tell, another nation did not grow wise by this example.

⁶ *While still the more he kick'd and spurr'd,*

The less the sullen jade has stirr'd.] Mr. Butler had been witness to the refractory humour of the nation, not only under the weak government of Richard Cromwell, but in many instances under the more adroit and resolute management of Oliver. Both father and son have been compared to the riders of a restive horse by some loyal songsters : the following lines probably allude to Oliver :—

Nol, a rank rider, got fast in the saddle,
And made her shew tricks, and curvet and rebound :
She quickly perceived he rode widdle waddle,
And like his * coach-horse threw his highness to ground.
Then Dick, being lame, rode holding the pummel,
Not having the wit to get hold of the rein :
But the jade did so snort at the sight of a Cromwell,
That poor Dick and his kindred turn'd footmen again.
See the Collection of Loyal Songs, reprinted 1731, vol. ii. p. 281.

* This alludes to an accident that befel the Protector, Sept. 29, who must needs drive his coach himself: the horses ran away, and threw him amongst them, whereby he was in great danger.

PART I. CANTO II.

THE ARGUMENT.

The catalogue and character
Of th' enemies' best men of war,¹
Whom, in a bold harangue, the Knight
Defies, and challenges to fight:
H' encounters Talgol, routs the Bear,
And takes the Fiddler prisoner,
Conveys him to enchanted castle,
There shuts him fast in wooden Bastile.

¹ *The catalogue and character*

Of th' enemies' best men of war.] Butler's description of the combatants resembles the list of warriors in the Iliad and Æneid, and especially the laboured characters in the Theban war, both in Æschylus and Euripides. Septem ad Thebas, v. 383. Icetid. v. 362. Phœnis. v. 1139.

H U D I B R A S.

CANTO II.

THERE was an ancient sage philosopher
That had read Alexander Ross over,¹
And swore the world, as he could prove,
Was made of fighting, and of love.

¹ *There was an ancient sage philosopher*

That had read Alexander Ross over,] Empedocles, a Pythagorean philosopher and poet, held, that friendship and discord were principles which regulated the four elements that compose the universe. The first occasioned their coalition, the second their separation, or, in the poet's own words, preserved in Diogen. Laert. edit. Meibom. vol. i. p. 538.

Ἄλλοτε μὲν φιλότῃτι συνερχόμεν' εἰς ἓν ἅπαντα,

Ἄλλοτε δ' αὖ δίχ' ἕκαστα φορεύμενα νείκεος ἔχθει.

See more in Mer. Casaubon's note on the passage.

The great anachronism increases the humour. Empedocles, the philosopher here alluded to, lived about 2100 years before Alexander Ross.

“Agrigentinum quidem, doctum quendam virum, carminibus
“græcis vaticinatum ferunt: quæ in rerum natura, totoque mundo
“constarent, quæque moverentur, ea contrahere amicitiam, dissipare
“discordiam.” Cicero de Amicitia.

The Spectator, No. 60, says, he has heard these lines of Hudibras more frequently quoted than the finest pieces of wit in the whole poem:—the jingle of the double rhyme has something in it that tickles the ear—Alexander Ross was a very voluminous writer, and chaplain to Charles the first; but most of his books were written in the reign of James the first. He answered Sir Thomas Brown's *Pseudoxia* and *Religio Medici*, under the title of *Medicus Medicatus*.

Just so romances are, for what else 5
 Is in them all but love and battles?²
 O' th' first of these w' have no great matter
 To treat of, but a world o' th' latter,
 In which to do the injur'd right,
 We mean in what concerns just fight. 10
 Certes, our Authors are to blame,
 For to make some well-sounding name³
 A pattern fit for modern knights
 To copy out in frays and fights,
 Like those that do a whole street raze,⁴ 15
 To build another in the place ;

² *Just so romances are, for what else*

Is in them all but love and battles?] Mr. Butler, in his MS. Common Place-book, says,

Love and fighting is the sum
 Of all romances, from Tom Thumb
 To Arthur, Gondibert, and Hudibras.

Of lovers, the poet in his MS. says,

Lovers, like wrestlers, when they do not lay
 Their hold below the girdle, use fair play.

He adds in prose—Although Love is said to overcome all things, yet at long-run, there is nothing almost that does not overcome Love; whereby it seems, Love does not know how to use its victory.

³ *For to make some well-sounding name*]

Γλαῦκόν τε, Μίδοντά τε, Θερσίλοχόν τε.—Homer. 17. 216.

Copied exactly by Virgil. Æn. vi. 483.

Glaucumque, Medontaque, Thersilochumque.

This is imitated in all the romances of our author's time.

⁴ *Like those that do a whole street raze,*] Alluding to the Protector Somerset, who, in the reign of Edward VI. pulled down two churches, part of St. Paul's, and three bishops' houses, to build Somerset House in the Strand.

They never care how many others
 They kill, without regard of mothers,⁵
 Or wives, or children, so they can
 Make up some fierce, dead-doing man,⁶ 20
 Compos'd of many ingredient valours,
 Just like the manhood of nine tailors :
 So a wild Tartar,⁷ when he spies
 A man that's handsome, valiant, wise,
 If he can kill him, thinks t'inherit 25
 His wit, his beauty, and his spirit ;
 As if just so much he enjoy'd,
 As in another is destroy'd :
 For when a giant's slain in fight,
 And mow'd o'erthwart, or cleft downright, 30
 It is a heavy case, no doubt,
 A man should have his brains beat out,
 Because he's tall, and has large bones,
 As men kill beavers for their stones.⁸
 But, as for our part, we shall tell 35
 The naked truth of what befell,

⁵ *They kill, without regard of mothers,]*

— bellaque matribus
 Detestata — Horace, b. i. od. 1.

⁶ *Make up some fierce, dead-doing man,]* Thus Beaumont and Fletcher—"Stay thy dead-doing hand."

⁷ *So a wild Tartar,—]* In Carazan, a province to the north-east of Tartary, Dr. Heylin says, "they have an use, when any stranger comes into their houses of an handsome shape, to kill him in the night; not out of desire of spoil, or to eat his body; but that the soul of such a comely person might remain among them."

⁸ *As men kill beavers for their stones.]* That beavers bite off their testicles is a vulgar error; but what is here implied is true enough,

And as an equal friend to both
 The Knight and Bear, but more to troth ;⁹
 With neither faction shall take part,
 But give to each a due desert, 40
 And never coin a formal lie on't,
 To make the Knight o'ercome the giant.
 This b'ing profest, we've hopes enough,
 And now go on where we left off.
 They rode, but authors having not 45
 Determin'd whether pace or trot,
 That is to say, whether tollutation,
 As they do term't, or succussation,¹
 We leave it, and go on, as now
 Suppose they did, no matter how ; 50
 Yet some, from subtle hints, have got
 Mysterious light it was a trot :
 But let that pass ; they now begun
 To spur their living engines on :

namely, that the testes, or their capsulæ, furnish a medicinal drug of value.

— imitatus castora qui se
 Eunuchum ipse facit, cupiens evadere damno
 Testiculorum ; adeo medicatum intelligit inguen.

Juvenal. Sat. xii. l. 34.

⁹ *And as an equal friend to both*

The Knight and Bear, but more to troth ;] Amicus Socrates, amicus Plato, sed magis amica veritas.

¹ *That is to say, whether tollutation,*

As they do term't, or succussation,] Tollutation is pacing, or ambling, moving per latera, as Sir Thomas Brown says, that is, lifting both legs of one side together—Succussation, or trotting, that is, lifting one foot before, and the cross foot behind.

For as whipp'd tops and bandy'd balls, 55
 The learned hold, are animals ;²
 So horses they affirm to be
 Mere engines made by geometry,
 And were invented first from engines,
 As Indian Britains were from Penguins.³ 60

² *For as whipp'd tops and bandy'd balls,*

The learned hold, are animals ;] The atomie philosophers Democritus, Epicurus, &c. and some of the moderns likewise, as Des Cartes, Hobbes, and others, will not allow animals to have a spontaneous and living principle in them, but maintain that life and sensation are generated out of matter, from the contexture of atoms, or some peculiar composition of magnitudes, figures, sites, and motions, and consequently that they are nothing but local motion and mechanism. By which argument tops and balls, whilst they are in motion, seem to be as much animated as dogs and horses. Mr. Boyle, in his Experiments, printed in 1659, observes how like animals (men excepted) are to mechanical instruments.

³ *As Indian Britains were from Penguins.]* This is meant to burlesque the idea of Mr. Selden, and others, that America had formerly been discovered by the Britons or Welsh ; which they had inferred from the similarity of some words in the two languages ; Penguin, the name of a bird, with a white head in America, in British signifies a white rock. Mr. Selden, in his note on Drayton's Polyolbion, says, that Madoc, brother to David ap Owen, prince of Wales, made a sea voyage to Florida, about the year 1170.

David Powell, in his History of Wales, reporteth, that one Madoc, son of Owen Gwynedsh, prince of Wales, some hundred years before Columbus discovered the West Indies, sailed into those parts, and planted a colony. The simile runs thus ; horses are said to be invented from engines, and things without sense and reason, as Welshmen are said to have sailed to the Indies ; both upon the like grounds, and with as much probability.

My worthy and ingenious friend Mr. Pennant, though zealous for the honour of his native country, yet cannot allow his countrymen the merit of having sailed to America before the time of Columbus : the proper name of these birds, saith he, (Philosoph. Transactions,

So let them be, and, as I was saying,
 They their live engines ply'd,⁴ not staying
 Until they reach'd the fatal champaign
 Which th' enemy did then encamp on ;
 The dire Pharsalian plain,⁵ where battle 65
 Was to be wag'd 'twixt puissant cattle,
 And fierce auxiliary men,
 That came to aid their brethren ;⁶
 Who now began to take the field,
 As knight from ridge of steed beheld. 70
 For, as our modern wits behold,
 Mounted a pick-back on the old,⁷
 Much farther off, much farther he
 Rais'd on his aged beast, could see ;

vol. lviii. p. 96.) is Pinguin, propter pinguedinem, on account of their fatness : it has been corrupted to Penguen, so that some have imagined it a Welsh word, signifying a white head : besides, the two species of birds that frequent America under that name, have *black* heads, not white ones.

Our poet rejoices in an opportunity of laughing at his old friend Selden, and ridiculing some of his eecentrie notions.

⁴ *They their live engines ply'd,—*] That is, Hudibras and his Squire spurred their horses.

⁵ *The dire Pharsalian plain,—*] Alluding to Pharsalia, where Julius Cæsar gained his signal victory.

⁶ *That came to aid their brethren ;*] The last word is lengthened into bretheren, for metre sake.

⁷ *For, as our modern wits behold,*

Mounted a pick-back on the old,] Ridiculing the disputes formerly subsisting between the advocates for ancient and modern learning. Sir William Temple observes : that as to knowledge, the moderns must have more than the ancients, because they have the advantage both of theirs and their own : which is commonly illustrated by a dwarf standing upon a giant's shoulders, and therefore seeing more and further than the giant.

Yet not sufficient to descry 75
 All postures of the enemy :
 Wherefore he bids the squire ride further,
 T' observe their numbers, and their order ;
 That when their motions they had known,
 He might know how to fit his own. 80
 Mean-while he stopp'd his willing steed,
 To fit himself for martial deed :
 Both kinds of metal he prepar'd,
 Either to give blows, or to ward ;
 Courage and steel, both of great force, 85
 Prepar'd for better, or for worse.
 His death-charg'd pistols he did fit well,
 Drawn out from life-preserving vittle ;^s
 These being prim'd, with force he labour'd
 To free's blade from retentive scabbard ; 90
 And after many a painful pluck,
 From rusty durance he bail'd tuck :
 Then shook himself, to see what prowess
 In scabbard of his arms sat loose ;
 And, rais'd upon his desp'rate foot, 95
 On stirrup-side he gaz'd about,⁹

^s *His death-charg'd pistols he did fit well,
 Drawn out from life-preserving vittle ;*] The reader will remember how the holsters were furnished.

The antithesis between *death-charged* pistols, and *life-preserving* vittle; is a kind of figure much used by Shakespear, and the poets before Mr. Butler's time; very frequently by Butler himself.

⁹ *On stirrup-side he gaz'd about,*] For it appears from c. i. v. 407, that he had but one stirrup.

Portending blood, like blazing star,
 The beacon of approaching war.¹
 The Squire advanc'd with greater speed
 Than could b' expected from his steed ;² 100
 But far more in returning made ;
 For now the foe he had survey'd,
 Rang'd, as to him they did appear,
 With van, main battle, wings, and rear.
 I' th' head of all this warlike rabble, 105
 Crowdero march'd expert and able.³
 Instead of trumpet, and of drum,
 That makes the warrior's stomach come,
 Whose noise whets valour sharp, like beer
 By thunder turn'd to vinegar ; 110
 For if a trumpet sound, or drum beat,
 Who has not a month's mind to combat ?

¹ *Portending blood, like blazing star,*

The beacon of approaching war.] *Diri cometæ, quidni ? quia crudelia atque immania, famem, bella, clades, cædes, morbos, ever-siones urbium, regionum vastitates, hominum interitus portendere creduntur.*

² *The Squire advanc'd with greater speed*

Than could b' expected from his steed ;] In some editions we read,

Ralpho rode on with no less speed
Than Hugo in the forest did.

Hugo was aid-de-camp to Gondibert. B. i. c. ii. St. 66.

³ *Crowdero march'd expert and able.*] This is said, by Sir Roger L'Estrange, to be designed for one Jackson, a milliner, who lived in the New Exchange in the Strand. He had lost a leg in the Parliament's service, and went about fiddling from one ale-house to another : but Butler does not point his satire at such low game. His nick-name is taken from the instrument he used : Crowde, fiddle, crwth, fiducula, in the British language.

A squeaking engine he apply'd
 Unto his neck, on north-east side,⁴
 Just where the hangman does dispose, 115
 To special friends, the fatal noose :
 For 'tis great grace, when statesmen straight
 Dispatch a friend, let others wait.
 His warped ear hung o'er the strings,
 Which was but souse to chitterlings :⁵ 120
 For guts, some write, ere they are sodden,
 Are fit for music, or for pudden ;

⁴ ——— *on north-east side,*] It is difficult to say, why Butler calls the left the north-east side. A friend of Dr. Grey's supposes it to allude to the manner of burying; the feet being put to the east, the left side would be to the north, or north-east. Some authors have asserted, and Euseb. Nuremberg, a learned Jesuit, in particular, that the body of man is magnetical; and being placed in a boat, a very small one we must suppose, of eork or leather, will never rest till the head respecteth the north. Paracelsus had also a micro-cosmical conceit about the body of a man, dividing and differeneing it according to the eardinal points; making the faee the east, the baek the west, &c. of this microcosm: and therefore, working upon human ordure, and by long preparation rendering it odori-ferous, he terms it Zibetta occidentalis. Now in either of these positions, the body lying along on its baek with its head towards the north, or standing upright with the faee towards the east, the reader will find the place of the fiddle on the left breast to be due north-east. One, or both of these conceits, it is probable, our poet had in view; and very likely met with them, as I have done, in a book entitled Brown's Vulgar Errors, b. ii. ch. 3.

Ovid, dividing the world into two hemispheres, calls one the right hand, and the other the left. The augurs of old, in their divinations, and priests in their sacrifices, turned their faees towards the east; in which posture the north, being the left hand, agrees exactly with the position in which Crowdero would hold his fiddle.

⁵ *Which was but souse to chitterlings:*] Souse is the pig's ear, and chitterlings are the pig's guts: the former alludes to Crowdero's ear, which lay upon the fiddle; the latter to the strings of the fiddle, which are made of eatgut.

From whence men borrow ev'ry kind
 Of minstrelsy, by string or wind.
 His grisly beard was long and thick, 125
 With which he strung his fiddle-stick ;
 For he to horse-tail scorn'd to owe
 For what on his own chin did grow.
 Chiron, the four-legg'd bard, had both
 A beard and tail of his own growth ; 130
 And yet by authors 'tis averr'd,
 He made use only of his beard.

In Staffordshire, where virtuous worth⁶
 Does raise the minstrelsy, not birth :
 Where bulls do choose the boldest king, 135
 And ruler o'er the men of string,
 As once in Persia,⁷ 'tis said,
 Kings were proclaim'd by a horse that neigh'd ;

⁶ *In Staffordshire, where virtuous worth*] This alludes to the custom of bull-running in the manor of Tudbury in Staffordshire, where a charter is granted by John of Gaunt, king of Castile and Leon, and duke of Laneaster (and confirmed by inspeximus and grant of Henry VI.) dated 22d of August, in the fourth year of the reign of our most graecious (most sweet, tres dulee) king Richard II. (A.D. 1380) appointing a king of the minstrels or musicians (sive histriones) who is to have a bull for his property, which shall be turned out by the prior of Tudbury, if his minstrels, or any one of them, could cut off a piece of his skin before he runs into Derbyshire ; but if the bull gets into that county sound and unhurt, the prior may have his bull again. Exemplification of Henry VI. is dated 1442.

This custom being productive of much mischief, was, at the request of the inhabitants, and by order of the duke of Devonshire, lord of the manor, discontinued about the year 1788. See Blount's *Ancient Tenures*, and *Joeular Customs*.

⁷ *As once in Persia,—*] This relates to a story told by Herodotus, lib. iii. of the seven princes, who, having destroyed the usurper of the crown of Persia, were all of them in competition for it : at last

He, bravely vent'ring at a crown,
 By chanee of war was beaten down, 140
 And wounded sore : his leg then broke,
 Had got a deputy of oak ;
 For when a shin in fight is cropt,
 The knee with one of timber's propt,
 Esteem'd more honourable than the other, 145
 And takes place, tho' the younger brother.⁸

Next march'd brave Orsin,⁹ famous for
 Wise conduct, and success in war ;
 A skilful leader, stout, severe,
 Now marshal to the champion bear. 150
 With truncheon tipp'd with iron head,
 The warrior to the lists he led ;
 With solemn march, and stately pace,
 But far more grave and solemn face ;
 Grave as the emperor of Pegu, 155
 Or Spanish potentate, Don Diego.¹
 This leader was of knowledge great,
 Either for charge, or for retreat :

they agreed to meet on horseback at an appointed place, and that he should be acknowledged sovereign whose horse first neighed : Darius's groom, by a subtle trick, contrived that his master should succeed.

⁸ *And takes place, tho' the younger brother.*] A person with a wooden leg generally puts that leg first in walking.

⁹ *Next march'd brave Orsin,*] This character was designed for Joshua Goslin, who kept bears at Paris garden, Southwark, as says Sir Roger L'Estrange in his Key to Hudibras.

¹ *Grave as the emperor of Pegu,
 Or Spanish potentate, Don Diego.*] See Purchas's Pilgrims and Lady's Travels into Spain.

Knew when t' engage his bear pell-mell,
 And when to bring him off as well. 160
 So lawyers, lest the bear defendant,
 And plaintiff dog, should make an end on't,²
 Do stave and tail with writs of error,³
 Reverse of judgment, and demurrer,

² *So lawyers, lest the bear defendant,*

And plaintiff dog, should make an end on't,] Mr. Butler probably took this idea from a book entitled *The princely Pleasure of Kenilworth in Warwickshire, in 1575.*

“The beares wear brought forth intoo coourt, the dogs set too them, to argu the points, ecven face to face; they had learned coounsell also a both parts;—If the dog in pleadyng would pluck the beare by the throte, the beare with travers would elaw him again by the skaip, &c.”

³ *Do stave and tail with writs of error,*] The comparison of a lawyer with a bearward is here kept up; the one parts his clients, and keeps them at bay by writ of error and demurrer, as the latter does the dogs and the bear, by interposing his staff (hence stave), and holding the dogs by the tails. See the character of a lawyer in Butler's *Genuine Remains*, vol. ii. p. 164. where the severity and bitterness of the satire, and the verses which follow, may be accounted for by the poet's having married a widow, whom he thought a great fortune, but perhaps, through the unskilfulness or roguery of the lawyer, it being placed on bad security, was lost. This he frequently alludes to in his *MS. Common-place Book*: he says the lawyer never ends a suit, but prunes it, that it may grow the faster, and yield a greater increase of strife.

The conquering foe they soon assailed,
 First Trulla stav'd, and Cerdon tailed.

The improvements in modern practice, and the acuteness of Butler's observation, have been able to add little to the picture left us by Ammianus Marcellinus of the lawyers of ancient Rome. See lib. xxx. cap. iv. Butler's simile has been translated into Latin [by Dr. Harmar, sometime under master of Westminster School.]

Sic legum mystæ, ne forsan pax foret, Ursam
 Inter tutantem sese, actoremque molossum

To let them breathe awhile, and then 165
 Cry whoop, and set them on agen.
 As Romulus a wolf did rear,
 So he was dry-nurs'd by a bear,⁴
 That fed him with the purchas'd prey
 Of many a fierce and bloody fray; 170
 Bred up, where discipline most rare is,
 In military garden Paris:⁵

Faucibus injicieunt clavos, dentesque refigunt,
 Luctantesque canes coxis, remorisque revellunt :
 Errores jurisque moras obtendere certi,
 Judiciumque prius revocare ut prorsus iniquum.
 Tandem post aliquod breve respiramen utrinque,
 Ut pugnas iterent, erebris hortatibus urgent.
 Eja ! agite o cives, iterumque in prælia trudent.

⁴ *So he was dry-nurs'd by a bear,*] That is, maintained by the diversion which his bear afforded the rabble. It may allude likewise, as Dr. Grey observes, to the story of Valentine and Orson, ch. iv. where Orson is suckled by a bear, as Romulus was by a wolf.

⁵ *Bred up, where discipline most rare is,*

In military garden Paris :] At Paris garden, in Southwark, near the river side, there was a play-house, at which Ben Jonson is said to have acted the part of Zuliman : the place was long noted for the entertainment of bear-baiting. The custom of resorting thither was censured by one Crowley, who wrote in the latter time of Henry VIII.—Robert Crowley, I believe, was a Northamptonshire man, of Magdalene College, Oxford, about the year 1534, and 1542. In Bod. Lib. see his 31 Epigrams.

At Paris garden, each Sunday, a mau shall not fail
 To find two or three hundred for the bearward vale,
 One halfpenny a piece they use for to give ;
 When some have not more in their purses, I believe.
 Well, at the last day their conscience will declare,
 That the poor ought to have all that they may spare.
 If you therefore give to see a bear fight,
 Be sure God his curse upon you will light.

These barbarous diversions continued in fashion till they were

For soldiers heretofore did grow
 In gardens, just as weeds do now,
 Until some splay-foot politicians 175
 T' Apollo offer'd up petitions,⁶
 For licensing a new invention
 They'ad found out of an antique engin,
 To root out all the weeds, that grow
 In public gardens, at a blow, 180
 And leave th'herbs standing. Quoth Sir Sun,⁷
 My friends, that is not to be done.
 Not done ! quoth Statesmen : Yes, an't please ye,
 When 'tis once known you'll say 'tis easy.
 Why then let's know it, quoth Apollo : 185
 We'll beat a drum, and they'll all follow.

suppressed by the fanatics in the civil wars. Bear-baiting was forbid by an act of Parliament 1 Ch. I. which act was continued and enforced by several subsequent acts. James the first instituted a society, which he called of the military garden, for the training of soldiers and practising feats of arms, and as Paris was then the chief place for polite education, some have imagined this place was from thence called the military garden Paris : others suppose it to be called garden Paris from the name of the owner.

⁶ *T' Apollo offer'd up petitions,*] The whole passage, here a little inverted, is certainly taken from Boecalini's Advertisement from Parnassus, cent. i. advert. 16. p. 27. ed. 1656, where the gardeners address Apollo, beseeching him, that, as he had invented drums and trumpets, by means of which princes could enlist and destroy their idle and dissolute subjects ; so he would teach them some more easy and expeditious method of destroying weeds and noxious plants, than that of removing them with rakes and spades.

⁷ — *Quoth Sir Sun,*] “ Sir Sun,” is an expression used by Sir Philip Sydney in Pembroke's Arcadia, book i. p. 70. See likewise Butler's Remains, vol. ii. p. 248.

A drum ! quoth Phœbus ; 'Troth, that's true,
 A pretty invention, quaint and new :
 But tho' of voice and instrument
 We are, 'tis true, chief president, 190
 We such loud music don't profess,
 The devil's master of that office,
 Where it must pass ; if't be a drum,
 He'll sign it with Cler. Parl. Dom. Com.⁸
 To him apply yourselves, and he 195
 Will soon dispatch you for his fee.
 They did so, but it prov'd so ill,
 They'ad better let 'em grow there still.⁹
 But to resume what we discoursing
 Were on before, that is, stout Orsin ; 200
 That which so oft by sundry writers,
 Has been apply'd t' almost all fighters,
 More justly may b' aserib'd to this
 Than any other warrior, viz.

⁸ *He'll sign it with Cler. Parl. Dom. Com.*] During the civil wars, the parliament granted patents for new inventions : these, and all other orders and ordinances, were signed by their clerk, with this addition to his name—clerk of the parliament house of commons. The devil is here represented as directing and governing the parliament. Monopolies and granting of patents, had occasioned great uneasiness in the reign of James I. when an act passed, that all patents should regularly pass before the king and council, upon the report of the attorney general.

⁹ *They did so, but it prov'd so ill, They'ad better let 'em grow there still.*] The expedient of arming the discontented and unprincipled multitude, is adventurous, and often proves fatal to the state.

None ever acted both parts bolder, 205
 Both of a chieftain and a soldier.¹
 He was of great descent, and high
 For splendor and antiquity,
 And from celestial origine,
 Deriv'd himself in a right line ; 210
 Not as the ancient heroes did,
 Who, that their base births might be hid,²
 Knowing they were of doubtful gender,
 And that they came in at a windore,
 Made Jupiter himself, and others 215
 O' th' gods, gallants to their own mothers,
 To get on them a race of champions,
 Of which old Homer first made lampoons ;
 Arctophylax, in northern sphere,
 Was his undoubted ancestor ; 220
 From whom his great forefathers came,
 And in all ages bore his name :

¹ *None ever acted both parts bolder,
 Both of a chieftain and a soldier.*] A satire on common characters
 given by historians.

² *Not as the ancient heroes did,
 Who, that their base births might be hid,*] Ion thus addressed his
 mother Creusa, when she had told him that he was son of Apollo—

Δεῦρ' ἔλθ'· ἐς οὗς γὰρ τοὺς λόγους εἰπεῖν θέλω,
 Καὶ περικαλῦσαι τοῖσι πράγμασι σκότον.
 "Ὅρα σὺ, μήτερ, μὴ σφαλεῖσα παρθένος,
 Ἐγγίνεται νοσήματ' εἰς κρυπτοὺς γάμους.
 Ἐπειτα τῷ θεῷ προστιθῆς τὴν αἰτίαν.
 Καὶ τοῦ μὲν αἰσχρὸν ἀποφυγεῖν πεπωμένην,
 Φοίβῳ τεκεῖν με φῆς, τεκοῦς' οὐκ ἐκ θεοῦ.

Euripides. Ion. 1521.

Learn'd he was in med'c'nal lore,
 For by his side a pouch he wore,
 Replete with strange hermetic powder,³ 225
 That wounds nine miles point-blank would solder;⁴
 By skilful chymist, with great cost,
 Extracted from a rotten post;⁵
 But of a heav'nlier influence
 Than that which mountebanks dispense; 230
 Tho' by Promethean fire made,⁶
 As they do quack that drive that trade.
 For as when slovens do amiss
 At others' doors, by stool or piss,
 The learned write, a red-hot spit 235
 B'ing prudently apply'd to it,
 Will convey mischief from the dung⁷
 Unto the part that did the wrong;

³ *Replete with strange hermetic powder,*] Hermetic, i. e. chymical, from Hermes, Mercury; or perhaps so called from Hermes Trismegistus, a famous Egyptian philosopher.

⁴ *That wounds nine miles point-blank would solder;*] Meaning to banter the sympathetic powder, which was to effect the cure of wounds at a distance. It was much in fashion in the reign of James the first. See Sir Kenelm Digby's Discourse touching the cure of wounds by the powder of sympathy, translated from the French by R. White, gent. and printed 1658—Point-blank is a term in gunnery, signifying an horizontal level.

⁵ *Extracted from a rotten post;*] Useless powders in medicine, are called powders of post.

⁶ *Tho' by Promethean fire made,*] That is, heat of the sun: so in Canto iii. v. 628. *Promethean powder*, that is, powder calcined by the sun, for the chief ingredient in sympathetic powder was calcined by the sun.

⁷ *Will convey mischief from the dung*] Still ridiculing the sympa-

So this did healing, and as sure
 As that did mischief, this would cure. 240
 Thus virtuous Orsin was endu'd
 With learning, conduct, fortitude
 Incomparable ; and as the prince
 Of poets, Homer, sung long since,
 A skilful leech is better far, 245
 Than half a hundred men of war ;⁸
 So he appear'd, and by his skill,
 No less than dint of sword, cou'd kill.
 The gallant Bruin march'd next him,
 With visage formidably grim, 250
 And rugged as a Saracen,
 Or Turk of Mahomet's own kin,⁹

thetic powder. See the treatise above-mentioned, where the poet's story of the spit is seriously told.

⁸ — *and as the prince*
Of poets, Homer, sung long since,
A skilful leech is better far,
Than half a hundred men of war ;]

Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων

Ἴοός τ' ἐκτάμνειν, ἐπὶ τ' ἡπια φάρμακα πάσσειν.

Homer. *Iliad*. b. xi. l. 514.

Leech is the old Saxon term for physician, derived from *laec*, *lac*, *munus*, reward ; Chaucer uses the word *leechcraft*, to express the skill of a physician, and at this day we are accustomed to hear of *beast leech*, *cow leech*, &c. The glossary annexed to *Gawin Douglas's Virgil* says, *Leiche*, a physician or surgeon, Scot. *Leech* from the A. S. *laec*, *lyce*, *lack*, Isl. *laeknare*, Goth. *leik*, *medicus*, A. S. *laenian*, *laccinian*, *sanare*, *curare* : *laikinon*, Belg.

⁹ *And rugged as a Saracen,*

Or Turk of Mahomet's own kin,] Mr. George Sandys, in his book of *Travels*, observes, that the Turks are generally well complexioned, of good stature, and the women of elegant beauty, except

Clad in a mantle de la guerre
 Of rough, impenetrable fur ;
 And in his nose, like Indian king, 255
 He wore, for ornament, a ring ;
 About his neck a threefold gorget,
 As rough as trebled leathern target ;
 Armed, as heralds cant, and langued,
 Or, as the vulgar say, sharp-fanged :¹ 260
 For as the teeth in beasts of prey
 Are swords, with which they fight in fray,
 So swords, in men of war, are teeth,
 Which they do eat their vittles with.
 He was, by birth, some authors write, 265
 A Russian, some a Muscovite,
 And 'mong the Cossacks had been bred,
 Of whom we in diurnals read,
 That serve to fill up pages here,
 As with their bodies ditches there. 270
 Scrimansky was his cousin-german,²
 With whom he serv'd, and fed on vermin ;

Mahomet's kindred, who are the most ill-favoured people upon earth, branded, perhaps, by God (says he) for the sin of their seducing ancestor.

¹ *Armed, as heralds cant, and langued,*

Or, as the vulgar say, sharp-fanged :] Our author here banters the heralds, as he had before rallied the lawyers and physicians.

² *Scrimansky was his cousin-german,*] Some favourite bear perhaps. Two of the Roman emperors, Maximilian and Valentinian, gave names to bears, which they kept for the daily pleasure of seeing them devour their subjects. The names of the executioners to Valentinian were Mica Aurea, and Innocentia. Amm. Marcellin. xxix. 3. et Lactant. de mort. persecutorum, cap. 21. The word *scrimatur* is

And, when these fail'd, he'd suck his claws,
 And quarter himself upon his paws : ³
 And tho' his countrymen, the Huns, 275
 Did stew their meat between their bums
 And th' horses' backs o'er which they straddle,⁴
 And every man ate up his saddle ;
 He was not half so nice as they,
 But ate it raw when't came in's way. 280
 He had trac'd countries far and near,
 More than Le Blanc the traveller ;

interpreted rugit, aut buccinat. Du Cange from Papias. Ab iis diebus resident ac priorum pedum suctu vivunt. Plin. Nat. Hist. lib. viii. cap. 54.

³ *And quarter himself upon his paws :*] A word ending in er before another beginning with a vowel, is often considered as ending in re, and cut off accordingly. See P. ii. c. ii. v. 367. and c. iii. v. 192. P. iii. c. i. v. 521. P. ii. c. i. v. 752. P. iii. c. i. v. 583. 622. 680. c. ii. v. 108. 468. c. iii. v. 684. Heroical Epistle, v. 284. Lady's Answer, v. 130. So in P. i. c. iii. v. 1286. *Whats'ever assembly's*. Thus bowre for bower, that is a chamber. See Percy's Reliques of Ancient Poetry, vol. i. p. 52. The old poets took great liberties in varying the accents and terminations of many words : thus, countriè, ladiè, harpèr, fingèr, battèl, damsèl, &c. *ibid.* p. 37.

⁴ *And tho' his countrymen, the Huns,*

Did stew their meat between their bums

And th' horses' backs o'er which they straddle,] This fact is related by Ammianus Marcellinus, xxxi. cap. ii. 615. ed. Paris. 1681. With such fare did Azim Khan entertain Jenkinson, and other Englishmen, in their Travels to the Caspian sea from the river Volga.

“ Tartaros esse perquam immundis moribus : si jurulentum
 “ aliquid apponatur in mensam, nulla requirere cochlearia, sed
 “ jus volâ manus haurire ; enectorum equorum carnem devorare
 “ nullo foco admotam ; offas tantum sub equestri sella explicare,
 “ quibus equino calore tepcfactis, tanquam opipare conditis, vesci.”
 Busbequii, Ep. iv.

Who writes, he 'spous'd in India,⁵
 Of noble house, a lady gay,
 And got on her a race of worthies, 285
 As stout as any upon earth is.

Full many a fight for him between⁶
 Talgol and Orsin oft' had been,
 Each striving to deserve the crown
 Of a sav'd citizen ;⁷ the one 290

To guard his bear, the other fought
 To aid his dog ; both made more stout
 By sev'ral spurs of neighbourhood,
 Church-fellow-membership, and blood ;⁸
 But Talgol, mortal foe to cows, 295

Never got ought of him but blows ;
 Blows hard and heavy, such as he
 Had lent, repaid with usury.

Yet Talgol was of courage stout,
 And vanquish'd oft'ner than he fought ; 300
 Inur'd to labour, sweat, and toil,
 And, like a champion, shone with oil ;⁹

⁵ *Who writes, he 'spous'd in India,*] Le Blanc tells this story of Aganda the daughter of Ismation.

⁶ *Full many a fight for him between*] That is, on his account.

⁷ *Each striving to deserve the crown*

Of a sav'd citizen ;] He, who saved the life of a Roman citizen, was entitled to a civic crown ; so, in banter, says our author, were Talgol and Orsin, who fought hard to save the lives of the dogs and bears.

⁸ *Church-fellow-membership, and blood ;*] Both were of the same fanatic sect, and inured to scenes of cruelty from their employments.

⁹ *And, like a champion, shone with oil ;*] He was a butcher ; and as greasy as the Greek and Roman wrestlers, who anointed themselves with oil to make their joints more supple, and prevent strains.

Right many a widow his keen blade,
 And many fatherless had made ;
 He many a boar, and huge dun-cow 305
 Did, like another Guy, o'erthrow ;¹
 But Guy, with him in fight compar'd,
 Had like the boar or dun-cow far'd :
 With greater troops of sheep h' had fought
 Than Ajax, or bold Don Quixot ;² 310
 And many a serpent of fell kind,
 With wings before, and stings behind,
 Subdu'd ;³ as poets say, long ago,
 Bold Sir George Saint George did the dragon.⁴

¹ *He many a boar, and huge dun-cow*

Did, like another Guy, o'erthrow ;] The story of Guy, earl of Warwick, and the dun-cow killed by him at Dunsmore-heath, in Warwickshire, is well known in romance. He lived about the tenth century. A rib of this cow is now shewn in Warwick castle : but more probably it is some bone of a whale.

² *With greater troops of sheep h' had fought*

Than Ajax, or bold Don Quixot ;] Ajax, when mad with rage for having lost the armour of Achilles, attacked and slew a flock of sheep, mistaking them for the Grecian princes. See Sophocles, Ajax. l. 29. Horace, Satire iii. book ii. l. 197. Don Quixote encountered a flock of sheep, and imagined they were the giant Alipharnon of Tapobrana.

³ *And many a serpent of fell kind,*

With wings before, and stings behind,

Subdu'd ;—] Meaning the flies, wasps, and hornets, which prey upon the butchers' meat, and were killed by the valiant Talgol. Fell is a Saxon word, and signifies cruel, deadly : hence the term fellow is used to denote a cruel wicked man : perhaps fellow, in a better sense, may signify companion, from feel, fellow-feeling.

⁴ *— as poets say, long ago,*

Bold Sir George Saint George did the dragon.] Sir George, because tradition makes him a soldier as well as a saint : or an hero

Nor engine, nor device polemic,
Disease, nor doctor epidemic,⁵

315

(eques) as well as a martyr. But all heroes in romance have the appellation of Sir, as Sir Belianis of Greece, Sir Palmerin, &c. As to the patron saint of England, the legendary accounts assign the exploits and sufferings of George the Martyr to the times of Diocletian, or even to an æra still earlier, before George, the Arian bishop of Alexandria, was born; and the character given to that profligate prelate, by his contemporaries Amm. Marcellinus, and St. Epiphanius, is in direct variance with the high panegyric of the pious martyr, by Venantius Fortunatus in Justinian's time. Nor are the narratives of their deaths less inconsistent. All which considerations sufficiently invalidate the unsupported conjecture so invidiously adopted by some, that our guardian saint, instead of a christian hero, was in reality an avaricious and oppressive heretical usurper of Athanasius's see. But to return.

There was a real Sir George St. George, who, with Sir Robert Newcomen, and Major Ormsby, was, in February 1643 (about our poet's time) made commissioner for the government of Connaught; and it is not improbable that this coincidence of names might strike forcibly on the playful imagination of Mr. Butler. It is whimsical too, that George Monk, in a collection of loyal songs, is said to have slain a most cruel dragon, meaning the Rump parliament; or, perhaps, the poet might mean to ridicule the presbyterians, who refused even to call the apostles Peter and Paul saints, much more St. George, but in mockery called them Sir Peter, Sir Paul, Sir George.—The sword of St. George is thus ludicrously described.

His sword would serve for battle, or for dinner, if you please,
When it had slain a Cheshire man 'twould toast a Cheshire cheese.

⁵ *Nor engine, nor device polemic,*

Disease, nor doctor epidemic,] The plain meaning is—not military engine, nor stratagem, nor disease, nor doctor epidemic, ever destroyed so many. The inquisition, tortures, or persecutions, have nothing to do here. There is humour in joining the epithet epidemic to doctor, as well as to the disease; intimating, perhaps, that no constitution of the air is more dangerous than the approach of an itinerant practitioner of physic,

Πολλῶν ἰατρῶν εἰσοδός μ' ἀπώλεσεν.

[Ex incerto Comico ap. Grot.]

Tho' stor'd with deletery med'cines,⁶
 Which whosoever took is dead since,
 E'er sent so vast a colony
 To both the under worlds as he ;⁷ 320
 For he was of that noble trade
 That demi-gods and heroes made,⁸
 Slaughter, and knocking on the head,
 The trade to which they all were bred ;
 And is, like others, glorious when 325
 'Tis great and large, but base, if mean :⁹

Thus Juvenal—

Quot Themison ægros autumnno occiderit uno.

Sat. x. 221.

Butler, in his *Genuine Remains*, vol. ii. p. 304. says, “ a mountebank is defined to be an epidemic physician.”

⁶ *Tho' stor'd with deletery med'cines,*] Deletery, noxious, dangerous, from δηλέω, δηλητήριον.

⁷ *E'er sent so vast a colony*

To both the under worlds as he ;] Virgil, in his sixth *Æneid*, describes both the Elysian Fields and Tartarus as below, and not far asunder.

⁸ *For he was of that noble trade*

That demi-gods and heroes made,] Very justly satirizing those that pride themselves on their military achievements. The general who massacres thousands, is called great and glorious ; the assassin who kills a single man is hanged at Tyburn.

Ille crucem pretium scelcris tulit ; hic diadema.

Juvenal. Sat. xiii. 105.

⁹ *And is, like others, glorious when*

'Tis great and large, but base, if mean :] Julius Cæsar is said to have fought fifty battles, and to have killed of the Gauls alone, eleven hundred ninety-two thousand men, and as many more in his civil wars. In the inscription which Pompey placed in the temple of Minerva, he professed that he had slain, or vanquished and taken, two millions one hundred and eighty-three thousand men.

The former rides in triumph for it,
 The latter in a two-wheel'd chariot,
 For daring to profane a thing
 So sacred, with vile bungleing.¹ 330

Next these the brave Magnano came,
 Magnano, great in martial fame;
 Yet, when with Orsin he wag'd fight,
 'Tis sung he got but little by't:
 Yet he was fierce as forest boar, 335
 Whose spoils upon his back he wore,²
 As thick as Ajax' seven-fold shield,
 Which o'er his brazen arms he held;
 But brass was feeble to resist
 The fury of his armed fist; 340
 Nor could the hardest iron hold out
 Against his blows, but they would through't.
 In magic he was deeply read,
 As he that made the brazen head;³

¹ *So sacred, with vile bungleing.*] The last word is here lengthened into bungleing, for the sake of the metre.

² *Whose spoils upon his back he wore,*] Meaning his budget made of pig's skin.

³ *In magic he was deeply read,*

As he that made the brazen head;] The device of the brazen head, which was to speak a prophecy at a certain time, had by some been imputed to Grossa Testa, bishop of Lincoln, as appears from Gower, the old Welsh poet. [The assertion of Gower's being from Wales is Caxton's; but there is every reason to believe he was of the Gower family of Stitenham in Yorkshire. See Todd's Illustration of the Lives and Writings of Gower and Chaucer.]

For of the great clerke Grostest
 I rede, howe busy that he was
 Upon the clergie an hede of bras

Profoundly skill'd in the black art,
As English Merlin, for his heart ;⁴

345

To forge, and make it for to telle
Of suche thynges as befelle :
And seven yeeres besinesse
He laide, but for the lachesse [negligence]
Of halfe a minute of an houre,
Fro first he began laboure,
He loste all that he had do.

Confessio Amantis, B. iv.

Others supposed that the design of making the brazen head originated with Albertus Magnus. But the generality of writers, and our poet among the rest, have ascribed it to Roger Bacon, a cordelier friar, who flourished in the thirteenth century, and is said to have known the use of the telescope. Mr. Beckwith, in his new edition of Blount's *Fragmenta Antiquitatis*, supposes Roger Bacon to have been born near Mckesburgh, now Mexborough, in the county of York, and that his famous brazen head was set up in a field at Rothwell, near Leeds.

His great knowledge caused him to be thought a magician, the superior of his order put him in prison on that account, from whence he was delivered, and died A. D. 1292, aged 78. Some, however, believe the story of the head to be nothing more than a moral fable.

⁴ *Profoundly skill'd in the black art,*

As English Merlin, for his heart ;] This alludes to William Lilly the astrologer.—Merlin was a Welsh magician, who lived about the year 500. He was reckoned the prince of enchanters ; one that could outdo and undo the enchantments of all others. Spenser, book i. c. vii. 36.

It Merlin was, which whylome did excell
All living wightes in might of magicke spell.

There was also a Scotch Merlin, a prophet, called Merlinus Caledonius, or Merlin the Wild, who lived at Allelwyd about the year 570. Geoffry of Monmouth hath written the fabulous history of both these persons : of the Briton, in his book *de gestis Britonum*, f. 51. ed. Ascens. 1508—of the Scot, in a Latin poem preserved in the Cotton Library. See Pinkerton's *Inquiry into the History of Scotland*, vol. ii. p. 275.

But far more skilful in the spheres,
 Than he was at the sieve and shears.⁵
 He cou'd transform himself to colour,
 As like the devil as a collier ; 350
 As like as hypocrites in show
 Are to true saints, or crow to crow.
 Of warlike engines he was author,
 Devis'd for quick dispatch of slaughter :⁶
 The cannon, blunderbuss, and saker, 355
 He was th' inventor of, and maker :
 The trumpet and the kettle-drum
 Did both from his invention come.
 He was the first that e'er did teach
 To make, and how to stop, a breach.⁷ 360

⁵ *But far more skilful in the spheres,*

Than he was at the sieve and shears.] The literal sense would be, that he was skilful in the heavenly spheres; that is, was a great astrologer: but a sphere is properly any thing round, and the tinker's skill lay in mending pots and kettles, which are commonly of that shape. There was a kind of divination practised “*impiâ fraude aut anili superstitione*”—a sieve was put upon the point of a pair of shears, and expected to turn round when the person or thing inquired after was named. This silly method of applying for information is mentioned by Theocritus, *Idyll*. 3. It is called *Coscinomantia*.

⁶ *Of warlike engines he was author,*

Devis'd for quick dispatch of slaughter.] This seems to be introduced to keep up the comparison. Roger Bacon is said to have invented gunpowder. It has been observed, that gunpowder was invented by a priest, and printing by a soldier.

⁷ *He was the first that e'er did teach*

To make, and how to stop, a breach.] Tinkers are said to mend one hole, and make two.

A lance he bore with iron pike,
 Th' one half wou'd thrust, the other strike ;
 And when their forces he had join'd,
 He scorn'd to turn his parts behind.

He Trulla lov'd,⁸ Trulla more bright 365
 Than burnish'd armour of her knight ;
 A bold virago, stout, and tall,
 As Joan of France, or English Mall :⁹
 Thro' perils both of wind and limb,
 Thro' thick and thin she follow'd him 370
 In ev'ry adventure h' undertook,
 And never him, or it forsook :
 At breach of wall, or hedge surprise,
 She shar'd i' th' hazard, and the prize ;

⁸ *He Trulla lov'd*,—] Trull is a profligate woman, that follows the camp. Trulla signifies the same in Italian. Casaubon derives it from the Greek *ματρώλλη*.—The character is said to have been intended for the daughter of one James Spenceer.

⁹ *A bold virago, stout, and tall,*

As Joan of France, or English Mall :] Joan d'Arc, commonly called the Maid of Orleans, has been sufficiently celebrated in the English histories of the reign of Henry VI. about the year 1428 and 1429.

English Moll was no less famous about the year 1670. Her real name was Mary Carlton ; but she was more commonly distinguished by the title of Kentish Moll, or the German princess.—A renowned cheat and pickpocket, who was transported to Jamaica in 1671 ; and, being soon after discovered at large, was hanged at Tyburn, January 22, 1672-3. Memoirs of Mary Carlton were published 1673. Granger, in his Biographical History, calls her Mary Firth. See vol. ii. p. 408. ed. 8vo. She was commonly called English Mall. Thus Cleveland, p. 97, “ certainly it is under the same notation, as one whose pockets are picked goes to Mal Cutpurse.”

At beating quarters up, or forage, 375
 Behav'd herself with matchless courage,
 And laid about in fight more busily
 Than th' Amazonian Dame Penthesile.¹
 And tho' some critics here cry Shame,
 And say our authors are to blame, 380
 That, spite of all philosophers,
 Who hold no females stout but bears,
 And heretofore did so abhor
 That women should pretend to war,
 They would not suffer the stout'st dame 385
 To swear by Hercules his name;²
 Make feeble ladies, in their works,
 To fight like termagants and Turks;³

¹ *Than th' Amazonian Dame Penthesile.*] In the first editions it is printed with more humour Pen-thesile. See Virgil, *Æneid*. i. 490.

Ducit Amazonidum lunatis agmina peltis
 Penthesilea furens, mediisque in millibus ardet,
 Aurea subnectens exsertæ cingula mammæ
 Bellatrix, audetque viris concurrere virgo.

² *They would not suffer the stout'st dame*

To swear by Hercules his name ;] The men and women, among the Romans, did not use the same oath, or swear by the same deity ; Aulus Gellius, *Noctes Atticæ*, lib. xi. cap. 6. but commonly the oath of women was Castor ; of men Edepol, or Mehercule. According to Macrobius, the men did not swear by Castor, nor the women by Hercules ; but Edepol, or swearing by Pollux, was common to both.

³ *Make feeble ladies, in their works,*

To fight like termagants and Turks ;] The word termagant now signifies a noisy and troublesome person, especially of the female sex. How it came by this signification I know not. Some derive it from the Latin *ter magnus*, *felix ter et amplius* ; but Junius thinks it compounded of the Anglo-Saxon *τῑp*, the superlative or

To lay their native arms aside,
 Their modesty, and ride astride ; ⁴ 390
 To run a tilt at men, and wield
 Their naked tools in open field ;
 As stout Armida, bold Thalestris,
 And she that would have been the mistress

third degree of comparison, and *maga potens* : thus the Saxon word *eadeȝ* happy, *ȝȝp-eadeȝ* most happy.—In Chaucer's rime of sire Thopas, termagant appears to be the name of a deity. The giant, sire Oliphaunt, swears by Termagaunt, line 13741. Bale, describing the threats used by some papist magistrates to his wife, speaks of them as "grennyng upon her lyke termagaunts in a playe." And Hamlet in Shakespeare (Act iii. sc. 2.) "I would have such a fellow "whipp'd for o'erdoing Termagant, it out-herods Herod." The French romances corrupted the word into tervagaunt, and from them La Fontaine took it up, and has used it more than once in his Tales. Mr. Tyrwhitt informs us that this Saracen deity, in an old MS. romance in the Bodleian Library, is constantly called Tervagan.

Bishop Warburton very justly observes, that this passage is a fine satire on the Italian epic poets, Ariosto, Tasso, and others ; who have introduced their female warriors, and are followed in this absurdity by Spenser and Davenant.—Bishop Hurd likewise, in his ingenious and elegant Letters on Chivalry, p. 12. says : "one of the "strangest circumstances (in old romance) is that of the women "warriors. Butler, who saw it in this light, ridicules it, as a most "unnatural idea, with great spirit. Yet, in these representations "they did but copy from the manners of the times. Anna Comnena "tells us, that the wife of Robert the Norman fought, side by side, "with her husband in his battles."

⁴ *To lay their native arms aside,*

Their modesty, and ride astride ;] Camden, in his account of Richmond (Article Surrey, vol. i. col. 188. ed. 1722.) says, that Anne, wife of Richard II. daughter of the emperor Charles IV. taught the English women the present mode of riding, about the year 1388. Before which time they rode astride.—J. Gower, who dates his poem 16 Richard II. 1394. describing a company of ladies on horseback, says, "everich one ride on side." p. 70. a. 2.

Of Gundibert, but he had grace, 395
 And rather took a country lass :⁵
 They say 'tis false, without all sense,
 But of pernicious consequence
 To government, which they suppose
 Can never be upheld in prose :⁶ 400
 Strip nature naked to the skin,
 You'll find about her no such thing.
 It may be so, yet what we tell
 Of Trulla, that's improbable,
 Shall be depos'd by those have seen't, 405
 Or, what's as good, produc'd in print ;⁷

⁵ *And she that would have been the mistress*

Of Gundibert, but he had grace,

And rather took a country lass :] The princess Rhodalind harboured a secret affection for Gondibert ; but he was more struck with the charms of the humble BIRTHA, daughter to the sage Astragon.

Courts she ne'er saw ; yet courts could have outdone,

With untaught looks, and an unpractis'd heart.

⁶ *To government, which they suppose*

Can never be upheld in prose :] Butler loses no opportunity of rallying Sir William Davenant, and burlesquing his poem entitled Gondibert. Sir William, like many professional men, was much attached to his own line of science ; and, in his preface to Gondibert endeavours to shew, that neither divines, leaders of armies, statesmen, nor ministers of the law, could uphold the government without the aid of poetry.

⁷ — *yet what we tell*

Of Trulla, that's improbable,

Shall be depos'd by those have seen't,

Or, what's as good, produc'd in print ;] The vulgar imagine that every thing which they see in print must be true. An instance of this is related by our countryman Mr. Martin, who was thrown into the inquisition for neglecting to pay due respect to a religious procession at Malaga. One of the father-inquisitors took much

And if they will not take our word,
We'll prove it true upon record.

The upright Cerdon next advanc't,⁸
Of all his race the valiant'st ; 410
Cerdon the Great, renown'd in song,
Like Herc'les, for repair of wrong :
He rais'd the low, and fortify'd
The weak against the strongest side :⁹
Ill has he read, that never hit 415
On him in muses' deathless writ.¹
He had a weapon keen and fierce,
That thro' a bull-hide shield would pierce,²

pains to convert him ; and, among other abuses which he cast on the reformed religion and its professors, affirmed that king William was an atheist, and never received the sacrament. Mr. Martin assured him this was false to his own knowledge : when the reverend father replied, " Isaac, Isaac, never tell me so.—I have read it in a French book."

⁸ *The upright Cerdon next advanc't,*] An equivoque upon the word upright. Perhaps our poet might here mean to satirize Colonel Hewson, who was a cobbler, great preacher, and a commander of some note : " renown'd in song," for there are many ballads and poems which celebrate the cobbler and his stall.

⁹ *He rais'd the low, and fortify'd*

The weak against the strongest side :] Repaired the heels, and mended the worn-out parts of the shoe.

¹ *Ill has he read, that never hit*

On him in muses' deathless writ.] A parody upon these lines in Gondibert :

Recorded Rhodalind, whose name in verse
Who hath not hit, not luckily hath read.

Or thus :

Recorded Rhodalind, whose high renown
Who miss in books, not luckily have read.

² *He had a weapon keen and fierce,*

That thro' a bull-hide shield would pierce,] Meaning his sharp knife, with which he cut the leather.

And cut it in a thousand pieces,
 Tho' tougher than the Knight of Greece his,³
 With whom his black-thumb'd ancestor⁴
 Was comrade in the ten years' war :
 For when the restless Greeks sat down
 So many years before Troy town,
 And were renown'd, as Homer writes, 425
 For well-sol'd boots no less than fights,⁵
 They ow'd that glory only to
 His ancestor, that made them so.
 Fast friend he was to reformation,
 Until 'twas worn quite out of fashion ; 430
 Next rectifier of wry law,
 And would make three to cure one flaw.
 Learned he was, and could take note,
 Transcribe, collect, translate, and quote :
 But preaching was his chiefest talent, 435
 Or argument, in which being valiant,
 He us'd to lay about, and stickle,
 Like ram or bull at conventicle :

³ *And cut it in a thousand pieces,*

Tho' tougher than the Knight of Greece his,] The shield of Ajax.

Αἶας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἥντε πύργον,

Χάλκεον, ἐπταβόειον, ὃ οἱ Τυχίος κάμει τεύχων.

Iliad vii. 219.

⁴ *With whom his black-thumb'd ancestor*] According to the old verses :

The higher the plump-tree, the riper the plumb ;

The richer the cobbler, the blacker his thumb.

⁵ *And were renown'd, as Homer writes,*

For well-sol'd boots no less than fights,] 'Εὐκνήμιδες' Ἀχαιοὶ—κνημῖς,

was an armour for the legs, from κνήμη, tibia, crus, which Butler ludicrously calls boots.

For disputants, like rams and bulls,
 Do fight with arms that spring from skulls. 440
 Last Colon came,⁶ bold man of war,
 Destin'd to blows by fatal star ;
 Right expert in command of horse,
 But cruel, and without remorse.
 That which of Centaur long ago 445
 Was said, and has been wrested to
 Some other knights, was true of this :
 He and his horse were of a piece :
 One spirit did inform them both,
 The self-same vigour, fury, wroth ; 450
 Yet he was much the rougher part,
 And always had the harder heart,
 Altho' his horse had been of those
 That fed on man's flesh, as fame goes :

⁶ *Last Colon came,*] Colon is said, by Sir Robert L'Estrange, to be one Ned Perry, an ostler ; possibly he had risen to some command in a regiment of horse.

⁷ *Altho' his horse had been of those*

That fed on man's flesh, as fame goes :] The horses of Diomedes were said to have been fed with human flesh.

Non tibi succurrit crudi Diomedis imago,
 Efferus humanâ qui dape pavit equas.

Ovid. Epist. Deianira Herculi.

The moral, perhaps, might be, that Diomede was ruined by keeping his horses, as Acteon was said to be devoured by his dogs, because he was ruined by keeping them : a good hint to a young man, qui gaudent equis, canibusque ; the French say, of a man who has ruined himself by extravagance, il a mangé ses biens.

See the account of Duncan's horses in Shakespeare. (Macbeth, Act ii. sc. 4.)

Strange food for horse ! and yet, alas ! 455
 It may be true, for flesh is grass.⁸
 Sturdy he was, and no less able
 Than Hercules to cleanse a stable ;⁹
 As great a drover, and as great
 A critic too, in hog or neat. 460
 He ripp'd the womb up of his mother,
 Dame Tellus,¹ 'cause she wanted fother,
 And provender, wherewith to feed
 Himself and his less cruel steed.
 It was a question whether he, 465
 Or's horse, were of a family
 More worshipful ; 'till antiquaries,
 After th'ad almost por'd out their eyes,

⁸ *Strange food for horse ! and yet, alas !*

It may be true, for flesh is grass.] Our poet takes a particular pleasure in bantering Sir Thomas Browne, author of the *Vulgar Errors*, and *Religio Medici*. In the latter of these tracts he had said, “ All flesh is grass, not only metaphorically, but literally : for “ all those creatures we behold, are but the herbs of the field digested into flesh in them, or more remotely carnified in ourselves. “ Nay, farther we are, what we all abhor, anthropophagi and cannibals ; devourers not only of men but of ourselves, and that not in “ allegory but positive truth ; for all this mass of flesh which we behold came in at our mouth ; this frame we look upon hath been “ upon our trenchers.”

⁹ *Than Hercules to cleanse a stable ;*] Alluding to the fabulous story of Hercules, who cleansed the stables of Augeus, king of Elis, by turning the river Alpheus through them.

¹ *He ripp'd the womb up of his mother,*

Dame Tellus,] This means no more than his ploughing the ground. The mock epic delights in exaggerating the most trifling circumstances. This whole character is full of wit and happy allusions.

Did very learnedly decide
 The bus'ness on the horse's side, 470
 And prov'd not only horse, but cows,
 Nay pigs, were of the elder house :
 For beasts, when man was but a piece
 Of earth himself, did th' earth possess.

These worthies were the chief that led 475
 The combatants² each in the head
 Of his command, with arms and rage,
 Ready and longing to engage.
 The num'rous rabble was drawn out
 Of sev'ral countries round about, 480
 From villages remote, and shires,
 Of east and western hemispheres.
 From foreign parishes and regions,
 Of different manners, speech, religions,³
 Came men and mastiffs ; some to fight 485
 For fame and honour, some for sight.
 And now the field of death, the lists,
 Were enter'd by antagonists,
 And blood was ready to be broach'd,
 When Hudibras in haste approach'd, 490

² *These worthies were the chief that led*

The combatants] All Butler's heroes are round-heads : the cavaliers are seldom mentioned in his poem. The reason may be, that his satire on the two predominant sects would not have had the same force from the mouth of a royalist. It is now founded on the acknowledgments and mutual recriminations of the parties exposed.

³ *Of different manners, speech, religions,*] In a thanksgiving sermon preached before the parliament on the taking of Chester, the preacher said, there were in London no less than one hundred and fifty different sects.

With Squire and weapons to attack 'em ;
But first thus from his horse bespake 'em :

What rage, O Citizens !⁴ what fury
Doth you to these dire actions hurry ?
What œstrum, what phrenetic mood⁵ 495
Makes you thus lavish of your blood,
While the proud Vies your trophies boast,
And, unreveng'd, walks —— ghost ?⁶

⁴ *What rage, O Citizens ! what fury*] Butler certainly had these lines of Lucan in view. Pharsal. 1—8.

Quis furor, O cives, quæ tanta licentia ferri,
Gentibus invisus Latium præbere cruorem ?
Cumque superba foret Babylon spolianda trophæis
Ausoniis, umbræque erraret Crassus inultâ.
Bella geri placuit nullos habitura triumphos ?
Heu, quantum potuit terræ pelagique parari
Hoc, quem civiles hauserunt, sanguine, dextræ.

And Virgil, *Æn.* ii. 42.

—— O miseri, quæ tanta insania, cives ?

Perhaps too he recollected the seventh epode of Horace.

Quo, quo scelesti, ruitis ? aut cur dexteris
Aptantur enses conditi ?

⁵ *What œstrum, what phrenetic mood*] *Οἷστρος* is not only a Greek word for madness, but signifies also a gad-bee, or horse-fly, that torments cattle in the summer, and makes them run about as if they were mad.

⁶ *While the proud Vies your trophies boast,*

And, unreveng'd, walks —— ghost ?] Vies, or Devizes, in Wiltshire. This passage alludes to the defeat given by Wilmot to the forces under Sir William Waller, near that place, July 13, 1643. After the battle Sir William was entirely neglected by his party. Clarendon calls it the battle of Roundway-down. See vol. ii. p. 224. Some in joke call it Runaway-down. Others suppose the hiatus, in the second line, ought to be supplied by the name Hampden, who was killed in Chalgrove-field in Oxfordshire, about the time of

What towns, what garrisons might you,
 With hazard of this blood, subdue, 500
 Which now y'are bent to throw away
 In vain, untriumphable fray?⁷
 Shall saints in civil bloodshed wallow
 Of saints, and let the cause lie fallow?⁸
 The cause, for which we fought and swore 505
 So boldly, shall we now give o'er?
 Then, because quarrels still are seen
 With oaths and swearings to begin,
 The solemn league and covenant⁹
 Will seem a mere God-damn-me rant, 510
 And we that took it, and have fought,
 As lewd as drunkards that fall out :
 For as we make war for the king
 Against himself,¹ the self-same thing

Waller's defeat, in the neighbourhood of the Devizes.—The heathen poets have feigned, that the ghosts of the slain could not enter Elysium, till their deaths were revenged.

⁷ *In vain, untriumphable fray?*] The Romans never granted a triumph to the conqueror in a *civil* war.

⁸ *Shall saints in civil bloodshed wallow*

Of saints, and let the cause lie fallow?] The support of the discipline, or ecclesiastical regimen by presbyters was called The Cause, as if no other cause was comparable to it. See Hooker's Eccles. Pol. preface.

⁹ *The solemn league and covenant*] Mr. Robert Gordon, in his History of the illustrious family of Gordon, vol. ii. p. 197. compares the solemn league and covenant with the holy league in France : he says, they were as like as one egg to another, the one was nursed by the Jesuits, the other by the Scots presbyterians.

¹ *For as we make war for the king*

Against himself,] “To secure the king's person from danger,” says Lord Clarendon, “was an expression they were not ashamed

Some will not stick to swear we do 515
 For God, and for religion too ;
 For if bear-baiting we allow,
 What good can reformation do ?²
 The blood and treasure that's laid out
 Is thrown away, and goes for nought. 520
 Are these the fruits o' th' protestation,³
 The prototype of reformation,⁴

“ always to use, when there was no danger that threatened, but
 “ what themselves contrived and designed against him. They not
 “ only declared that they fought for the king, but that the raising
 “ and maintaining soldiers for their own army, would be an aeeept-
 “ able serviee for the king, parliament, and kingdom.”

One Blake, in the king's army, gave intelligence to the enemy in what part of the army the king fought, that they might direct their bullets aeeordingly.

² *For if bear-baiting we allow,*

What good can reformation do ?] Hewson is said, by Mr. Hume, to have gone, in the fervor of his zeal against bear-baiting, and killed all the bears which he could find in the city. But we are told by the author of the *Mystery of the good old Cause*, a pamphlet published soon after these animals were destroyed, that they were killed by Colonel Pride. Granger's *Biographical History*, vol. iii. p. 75.

³ *Are these the fruits o' th' protestation,*] The protestation was framed, and taken in the house of commons, May 3, 1641 ; and immediately printed, and dispersed over the nation. The design of it was to alarm the people with fears and apprehensions both for their civil and religious liberties ; as if the protestant religion were in danger, and the privileges of parliament trampled upon. The king was deemed to have acted unconstitutionally the day before, by taking notice of the bill of attainder against the earl of Strafford, then depending in the house of lords.

⁴ *The prototype of reformation,*] The protestation was the first attempt towards a national combination against the establishment, and was harbinger to the covenant. See Nalson's *Collections*, vol. i. p. ult. and Walker's *Sufferings of the Clergy*, vol. i. 22—6.

Which all the saints, and some, since martyrs,⁵
 Wore in their hats like wedding-garters,⁶
 When 'twas resolved by their house, 525
 Six members' quarrel to espouse?⁷
 Did they for this draw down the rabble,
 With zeal, and noises formidable;⁸
 And make all cries about the town
 Join throats to cry the bishops down? 530
 Who having round begirt the palace,
 As once a month they do the gallows,⁹
 As members gave the sign about,
 Set up their throats with hideous shout.

⁵ — *martyrs*,] Those that were killed in the war.

⁶ *Wore in their hats like wedding-garters*,] The protestors or petitioners, when they came tumultuously to the parliament-house, Dec. 27, 1641, stuck pieces of paper in their hats, which were to pass for their protestation.

⁷ *Six members' quarrel to espouse?*] Charles I. ordered the following members, lord Kimbolton, Mr. Pym, Mr. Hollis, Mr. Hampden, sir Arthur Haselrig, and Mr. Stroud, to be prosecuted, for plotting with the Scots, and stirring up sedition. The commons voted against their arrest, and the king went to the house with his guards, in order to seize them; but they had received intelligence of the design, and made their escape. This was one of the first acts of open violence which preceded the civil wars. The king took this measure chiefly by the advice of lord Digby.

⁸ *Did they for this draw down the rabble, With zeal, and noises formidable;*] The cry of the rabble was, as mentioned in the following lines, for reformation in church and state—no bishops—no evil counsellors, &c. See the protestation in Rapin's History.

⁹ *Who having round begirt the palace, As once a month they do the gallows,*] The executions at Tyburn were generally once a month.

When tinkers bawl'd aloud, to settle 535
Church-discipline, for patching kettle.¹
No sow-gelder did blow his horn
To geld a cat, but cry'd Reform.
The oyster-women lock'd their fish up,
And trudg'd away to cry No Bishop : 540
The mouse-trap men laid save-alls by,
And 'gainst ev'l counsellors did cry.
Botchers left old cloaths in the lurch,
And fell to turn and patch the church.
Some cry'd the covenant, instead 545
Of pudding-pies and ginger-bread :
And some for brooms, old boots, and shoes,
Bawl'd out to purge the commons' house :
Instead of kitchen-stuff, some cry
A gospel-preaching-ministry : 550
And some for old suits, coats, or cloak,
No surplices, nor service-book.
A strange harmonious inclination
Of all degrees to reformation :
And is this all? is this the end 555
To which these carr'ings-on did tend?
Hath public faith, like a young heir,
For this tak'n up all sorts of ware,
And run int' ev'ry tradesman's book,
'Till both turn bankrupts, and are broke ; 560
Did saints for this bring in their plate,²
And crowd, as if they came too late?

¹ *Church-discipline, for patching kettle.] For, that is, instead of; as also in v. 547 and 551.*

² *Did saints for this bring in their plate,] Zealous persons, on both*

For when they thought the Cause had need on't,
 Happy was he that could be rid on't.
 Did they coin piss-pots, bowls, and flaggons,
 Int' officers of horse and dragoons;
 And into pikes and musqueteers
 Stamp beakers, cups, and porringers?
 A thimble, bodkin, and a spoon,
 Did start up living men, as soon 570
 As in the furnace they were thrown,
 Just like the dragon's teeth b'ing sown.³
 Then was the cause all gold and plate,
 The brethren's off'rings, consecrate,
 Like th' Hebrew calf, and down before it 575
 The saints fell prostrate, to adore it.⁴
 So say the wicked—and will you
 Make that sarcasmous scandal true,⁵
 By running after dogs and bears,
 Beasts more unclean than calves or steers? 580
 Have pow'rful preachers ply'd their tongues,⁶
 And laid themselves out, and their lungs;

sides, lent their plate, to raise money for recruiting the army. The king, or some one for the parliament, gave notes of hand to repay with interest. Several colleges at Oxford have notes to this day, for their plate delivered to the king: and I have seen many other notes of the same nature. Even the poor women brought a spoon, a thimble, or a bodkin.

³ *Just like the dragon's teeth b'ing sown.*] Ovid. *Metamorph.* lib. iii. 106.

⁴ *Like th' Hebrew calf, and down before it
The saints fell prostrate, to adore it.*] Exod. xxxii.

⁵ *Make that sarcasmous scandal true,*] *Sarcasmus* is here converted into an adjective.

⁶ *Have pow'rful preachers ply'd their tongues,*] Calamy, Case, and

Us'd all means, both direct and sinister,
 I' th' power of gospel-preaching minister ?
 Have they invented tones, to win 585
 The women, and make them draw in
 The men, as Indians with a female
 Tame elephant inveigle the male ?⁷
 Have they told prov'dence what it must do,
 Whom to avoid, and whom to trust to ? 590
 Discover'd th' enemy's design,
 And which way best to countermine ;
 Prescrib'd what ways he hath to work,
 Or it will ne'er advance the kirk ;
 Told it the news o' th' last express,⁸ 595
 And after good or bad success

the other dissenting teachers, exhorted their flocks, in the most moving terms and tones, to contribute their money towards the support of the parliament army.

⁷ *The men, as Indians with a female*

Tame elephant inveigle the male ?] The method by which elephants are caught, is by placing a tame female elephant within an inclosure, who, like a decoy-duck, draws in the male.

⁸ *Have they told prov'dence what it must do,*

Told it the news o' th' last express,] The prayers of the presbyterians, in those days, were very historical. Mr. G. Swaithe, in his *Prayers*, p. 12, says, " I hear the king hath set up his standard at York, against the parliament, and the city of London. Look thou upon them ; take their cause into thine own hand ; appear thou in the cause of thy saints ; the cause in hand."

" Tell them from the Holy Ghost," says Beech, " from the word of truth, that their destruction shall be terrible, it shall be timely, it shall be total.

" Give thanks unto the Lord, for he is gracious, and his mercy

Made prayers, not so like petitions,
 As overtures and propositions,
 Such as the army did present
 To their creator, the parliament; 600
 In which they freely will confess,
 They will not, cannot acquiesce,
 Unless the work be carry'd on
 In the same way they have begun,
 By setting church and common-weal 605
 All on a flame, bright as their zeal,
 On which the saints were all a-gog,
 And all this for a bear and dog.
 The parliament drew up petitions⁹
 To 'tself, and sent them, like commissions, 610

“ endureth for ever.—Who remembered us at Nasby, for his mercy
 “ endureth for ever.

“ Who remembered us in Pembrokeshire, for his mercy, &c.

“ Who remembered us at Leicester, for his mercy, &c.

“ Who remembered us at Taunton, for his mercy, &c.

“ Who remembered us at Bristol, for his mercy, &c.” See
 sermon, licensed by Mr. Cranford, 1645.—Mr. Pennington, lord
 mayor, in his order to the London ministers, April, 1643, says,
 “ you are to commend to God in your prayers, the lord general, the
 “ whole army in the parliament service; as also in your sermons
 “ effectually to stir up the people to appear in person, and to join
 “ with the army, and the committee for the militia in the city.”

⁹ *The parliament drew up petitions*] It was customary for the ac-
 tive members of parliament to draw up petitions, and send them into
 the country to be signed. Lord Clarendon charges them with alter-
 ing the matter of the petition after it was signed, and affixing a fresh
 petition to the names. The Hertfordshire petition, at the beginning
 of the war, took notice of things done in parliament the night before
 its delivery; it was signed by many thousands. Another petition
 was presented, beginning, “ We men, women, children, and servants,

To well-affected persons down,
 In every city and great town,
 With pow'r to levy horse and men,
 Only to bring them back again ;
 For this did many, many a mile, 615
 Ride manfully in rank and file,
 With papers in their hats, that show'd
 As if they to the pillory rode.
 Have all these courses, these efforts,
 Been try'd by people of all sorts, 620
 Velis et remis, omnibus nervis,¹
 And all t' advance the cause's service :
 And shall all now be thrown away
 In petulant intestine fray ?
 Shall we, that in the cov'nant swore, 625
 Each man of us to run before
 Another² still in reformation,
 Give dogs and bears a dispensation ?
 How will dissenting brethren relish it ?
 What will malignants³ say ? videlicet, 630

“ having considered,” &c. Fifteen thousand porters petitioned against the bishops, affirming they cannot endure the *weight* of episcopacy any longer.

¹ *Velis et remis, omnibus nervis,*] That is, with all their might. The reader will remember, that to our hero

Latin was no more difficile

Than to a black-bird 'tis to whistle. Canto i. l. 53.

² *Each man of us to run before*

Another] This was a common phrase in those days, particularly with the zealous preachers, and is inserted in the solemn league and covenant.

³ — *malignants*—] That is, the king's party ; the parliament calling their opponents by that name.

That each man swore to do his best,
 To damn and perjure all the rest ;
 And bid the devil take the hinmost,
 Which at this race is like to win most.
 They'll say, our bus'ness to reform 635
 The church and state is but a worm ;
 For to subscribe, unsight, unseen,
 T' an unknown church's discipline,
 What is it else, but, before hand,
 T' engage, and after understand ? 640
 For when we swore to carry on
 The present reformation,
 According to the purest mode
 Of churches, best reform'd abroad,⁴
 What did we else but make a vow 645
 To do, we know not what, nor how ?⁵
 For no three of us will agree
 Where, or what churches these should be.
 And is indeed the self-same case
 With theirs that swore *et cæteras* ;⁶ 650

⁴ *According to the purest mode*

Of churches, best reform'd abroad,] The presbyterians pretended to desire such a reformation as had taken place in the neighbouring churches ; the king offered to invite any churches to a national synod, and could not even obtain an answer to the proposal.

Instead of taking pattern by the best reformed churches, they would have had other reformed churches take pattern by them. They sent letters, and their covenant, to seventeen foreign churches ; but they never produced the answer they received from any of them—a plain indication that protestants abroad did not approve their practices.

⁵ *To do, we know not what, nor how ?*] Read knew, as in some editions.

⁶ *And is indeed the self-same case*

With theirs that swore et cæteras ;] By the convocation, which

Or the French league, in which men vow'd
To fight to the last drop of blood.⁷

These slanders will be thrown upon

The cause and work we carry on,

If we permit men to run headlong 655

T' exorbitances fit for Bedlam,

Rather than gospel-walking times,⁸

When slightest sins are greatest crimes.

sat in the beginning of 1640, all the clergy were required to take an oath in this form : “ Nor will I ever give my consent to alter the “ government of this church by archbishops, bishops, deans, arch- “ deacons, *et cætera*.” See this oath at length in *Biographia Britannica*, and *Baxter's Life*, p. 15. Dr. Heylin, who was a member of the convocation, declared, that the words, “ *et cætera*,” were an oversight, and intended to have been expunged before it was sent to the press : and beside, that the oath was rendered so determinate, and the words so restrained by the other part, that there could be no danger, no mystery or iniquity in it. *Life of Archbishop Laud* ; but such an oath could not be justified, as every oath ought to be plain and determinate. See *Cleveland's Poem*, p. 33.

Who swears *et cætera*, swears more oaths at once

Than Cerberus, out of his triple sconce ;

Who views it well, with the same eye beholds

The old false serpent in his numerous folds.

Accurst *et cætera* !

Then finally, my babes of grace, forbear,

Et cætera will be too far to swear :

For 'tis, to speak in a familiar stile,

A Yorkshire wea-bit longer than a mile.

Mr. Butler here shews his impartiality, by bantering the faults of his own party.

⁷ *Or the French league, in which men vow'd*

To fight to the last drop of blood.] The holy league in France, 1576, was the original of the Scotch solemn league and covenant : they are often compared together by sir William Dugdale and others. See *Satire Menippée*, sometimes called the French *Hudibras*.

⁸ *Rather than gospel-walking times,*] This is one of the cant phrases much used in our author's time.

But we the matter so shall handle,
 As to remove that odious scandal. 660
 In name of king and parliament,⁹
 I charge ye all, no more foment
 This feud, but keep the peace between
 Your brethren and your countrymen ;
 And to those places straight repair 665
 Wherec your respective dwellings are :
 But to that purpose first surrender
 The fiddler, as the prime offender,¹
 Th' incendiary vile, that is chief
 Author, and engineer of mischief ; 670
 That makes division between friends,
 For prophane and malignant ends.
 He and that engine of vile noise,
 On which illegally he plays,
 Shall, dictum factum, both be brought 675
 To condign pun'shment as they ought.
 This must be done, and I would fain see
 Mortal so sturdy as to gain-say :

⁹ *In name of king and parliament,*] The presbyterians made a distinction between the king's person politic, and his person natural : when they fought against the latter, it was in defence of the former, always inseparable from the parliament. The commission granted to the earl of Essex was in the name of the king and parliament. But when the independents got the upper hand, the name of the king was omitted, and the commission of sir Thomas Fairfax ran only in the name of the parliament.

¹ *But to that purpose first surrender*

The fiddler, as the prime offender,] See the fable of the trumpeter, who was put to death for setting people together by the ears without fighting himself. It burlesques the clamours made by the parliament against evil counsellors ; to which clamours were sacrificed lord Strafford, archbishop Laud, and others.

For then I'll take another course,
 And soon reduce you all by force. 680
 This said, he clapt his hand on's sword,
 To shew he meant to keep his word.

But Talgol, who had long supprest
 Inflamed wrath in glowing breast,²
 Which now began to rage and burn as 685
 Implacably as flame in furnace,
 Thus answer'd him ; Thou vermin wretched,³
 As e'er in measled pork was hatched ;⁴
 Thou tail of worship, that dost grow
 On rump of justice as of cow ; 690
 How dar'st thou with that sullen luggage
 O' thyself, old ir'n⁵ and other baggage,

² *But Talgol, who had long supprest
 Inflamed wrath in glowing breast,]*

— Æstuat ingens
 Imo in corde pudor, mixtoque insania luctu,
 Et furiis agitatus amor, et conscia virtus.

Æneid. x. 870.

The speech, though coarse, and becoming the mouth of a butcher, is an excellent satire upon the justices of the peace in those days, who were often shoemakers, tailors, or common livery servants. Instead of making peace with their neighbours, they hunted impertinently for trifling offences, and severely punished them.

³ — *Thou vermin wretched,]* Homer's language is almost as coarse in the following line :

Οἶνοβαρεῖς, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο.

Il. l. 225.

⁴ *As e'er in measled pork was hatched ;]* Unhealthy pigs are subject to an eruption, like the measles, which breeds maggots, or vermin.

⁵ — *luggage*

O' thyself, old iron,—] Meaning his sword and pistols.

With which thy steed of bone and leather
 Has broke his wind in halting hither ;
 How durst th', I say, adventure thus 695
 T' oppose thy lumber against us ?
 Could thine impertinence find out
 No work t' employ itself about,
 Where thou secure from wooden blow,
 Thy busy vanity might show ? 700
 Was no dispute afoot between
 The caterwauling brethren ?
 No subtle question rais'd among
 Those out-o'-their wits, and those i' th' wrong ?
 No prize between those combatants 705
 O' th' times, the land and water saints ;⁶
 Where thou might'st stickle without hazard
 Of outrage, to thy hide and mazzard,⁷

⁶ — *the land and water saints ;*] That is, the presbyterians and anabaptists.

⁷ — *mazzard,*] Face, perhaps from the Latin, *maxilla* ; and the French, *machoire*. [More probably from *mazer*, a cup, from the Dutch, *maeser*, a knot of maple :

A mazer ywrought of the maple ware.

Spenser, *Shep. Cal.* Aug. v. 26.

That the name of the cup should be transferred to the toper seems not at all inconsistent with the etymology of burlesque words ; the northern custom of drinking out of the skull of an enemy, and the southern fashion of adorning cups with grotesque heads, lend a probability to this derivation, which is somewhat helped by the words of Minshew, sub voce *mazer* ;—" *enim pocula plerunque sunt acerna, " facta ex tornatis hujus ligni radicibus, quæ propter multicolores venas, " maculasque variegatas aspectu jucunda sunt, et mensis gratissima.*" *Mazer* is used for a head, seriously, by *Sylvester* ; and ludicrously in two old plays. *Mazer* became *mazzard*, as *vizer* became *vizard*.

Arehdeacon Nares very justly observes, that the derivation from *machoire*, a jaw, is contradicted by *Shakspeare* ;—

And, not for want of bus'ness, come
 To us to be thus troublesome, 710
 To interrupt our better sort
 Of disputants, and spoil our sport?
 Was there no felony, no bawd,
 Cut-purse,⁸ nor burglary abroad?
 No stolen pig, nor plunder'd goose, 715
 To tie thee up from breaking loose?
 No ale unlicens'd, broken hedge,
 For which thou statute might'st alledge,
 To keep thee busy from foul evil,
 And shame due to thee from the devil? 720
 Did no committee sit,⁹ where he
 Might cut out journey-work for thee;
 And set th' a task with subornation,
 To stitch up sale and sequestration;
 To cheat, with holiness and zeal, 725
 All parties, and the common-weal?
 Much better had it been for thee,
 H' had kept thee where th'art us'd to be;

Ham. This (*skull*) might be my lord such-a-one Why, e'ën so: and now my lady Worm's; *chapless*, and knock'd about the mazzard with a sexton's spade.]

⁸ *Cut-purse*,] Men formerly hung their purses, by a silken or leathern strap, to their belts, on the outside of their garments, as ladies now wear watches. See the figures on old monuments. Hence the miscreant, whom we now denominate a pickpocket, was then properly a cutpurse.

⁹ *Did no committee sit*,—] In many counties certain persons appointed by the parliament to promote their interest, had power to raise money for their use, and to punish their opponents by fine and imprisonment: these persons so associated were called a *committee*. Walker's Sufferings of the Episcopal Clergy. Part i.

Or sent th' on bus'ness any whither,¹
 So he had never brought thee hither. 730
 But if th' hast brain enough in skull
 To keep within his lodging whole,
 And not provoke the rage of stones,
 And cudgels, to thy hide and bones ;
 Tremble, and vanish while thou may'st, 735
 Which I'll not promise if thou stay'st.

At this the Knight grew high in wroth,
 And lifting hands and eyes up both,
 Three times he smote on stomach stout,
 From whence, at length, these words broke out:

Was I for this entit'led Sir,
 And girt with trusty sword and spur,
 For fame and honour to wage battle,
 Thus to be brav'd by foe to cattle ?
 Not all the pride that makes thee swell² 745
 As big as thou dost blown-up veal ;

¹ *Or sent th' on bus'ness any whither,*] Sir Samuel Luke was scout-master in the parliament-army, hence the poet supposes Hudibras might be sent on errands by the devil.

² *Not all the pride that makes thee swell*]

Οὐκ ἂν τοι χραίσμῃ κίθαρις, τὰ τε δῶρ' Ἀφροδίτης
 "Ἢ τε κόμῃ, τό, τε εἶδος, ὅτ' ἐν κονίῃσι μυγείης.

Homer. Iliad. iii. 54.

Nequicquam, Veneris præsidio ferox,
 Pectes cæsariem : grataque feminis
 Imbelli citharâ carmina divides :
 Nequicquam thalamo graves
 Hastas, et calami spicula Cnossii
 Vitabis, strepitumque, et celcrem sequi
 Ajacem. Tamen, heu, serus adulteros
 Crines pulvere collines. Hor. Carm. lib. i. 15.

Nor all thy tricks and slights to cheat,
 And sell thy carrion for good meat ;
 Not all thy magic to repair
 Decay'd old age, in tough lean ware, 750
 Make natural death appear thy work,
 And stop the gangrene in stale pork ;
 Not all that force that makes thee proud,
 Because by bullock ne'er withstood :
 Tho' arm'd with all thy cleavers, knives, 755
 And axes made to hew down lives,
 Shall save, or help thee to evade
 The hand of justice, or this blade,
 Which I, her sword-bearer, do carry,
 For civil deed and military. 760
 Nor shall these words of venom base,
 Which thou hast from their native place,
 Thy stomach, pump'd to fling on me,
 Go unreveng'd, though I am free.³
 Thou down the same throat shalt devour 'em,
 Like tainted beef, and pay dear for 'em.
 Nor shall it e'er be said, that wight
 With gantlet blue, and bases white,⁴

³ *Go unreveng'd, though I am free.*] Free, that is, untouched by your accusations, as being free from what you charge me with.

⁴ *With gantlet blue, and bases white,*] Meaning his blue cuffs, and white apron. Gauntlet was iron armour which warriors wore on their hands, and lower part of their arms. [Bases, a mantle which hung from the middle to about the knees or lower, worn by knights on horseback.] His apron reached the ground, and is therefore called bases.

And round blunt truncheon by his side,⁵
 So great a man at arms defy'd, 770
 With words far bitterer than wormwood,
 That would in Job or Grizel stir mood.⁶
 Dogs with their tongues their wounds do heal ;
 But men with hands, as thou shalt feel.

This said, with hasty rage he snatch'd 775
 His gun-shot, that in holsters watch'd ;
 And bending cock, he levell'd full
 Against th' outside of Talgol's skull ;
 Vowing that he should ne'er stir further,
 Nor henceforth cow or bullock murder. 780

⁵ *And round blunt truncheon by his side,]* That is, the steel on which a butcher whets his knife. In some editions it is *dudgeon*, that is, a short weapon.

⁶ *That would in Job or Grizel stir mood.]* The patience of the former is well known : that of the latter is celebrated in Chaucer and several old writers. Chaucer, vol. ii. the Clerke's Tale, ed. Tyrwhitt, 8vo. The story is taken from Petrarch, for Chaucer says,

As was Grisilde, therefore Petrarck writeth
 This storie, which with high stile he enditeth.

The tract is entitled, *De obedientiâ et fide uxoriâ mythologia*. Its principal circumstances are these—Walter, marquis of Saluces, in Lower Lombardy, had a mind to make trial of his wife's patience and obedience. He first sent some ruffians to take away her son and daughter, apparently with intent to murder them : then clothed her in the mean apparel which she had formerly worn ; for she was a person of low birth ; sent her home to her father's cottage ; pretended that his subjects were displeased at his unequal match, and that he had obtained a dispensation from the pope to marry another woman of equal rank with himself. All this, patient Grizel bore with great resignation and good humour ; till at last the marquis disclosed the artifice, and proved thenceforth a kind and affectionate husband.—Chaucer again observes,

That wedded men ne connen no measure
 When that they find a patient creature.

But Pallas came in shape of rust,⁷
 And 'twixt the spring and hammer thrust
 Her gorgon-shield, which made the cock⁸
 Stand stiff, as if 'twere turn'd t'a stock.

Mean while fierce Talgol gath'ring might, 785
 With rugged truncheon charg'd the Knight ;
 And he his rusty pistol held,
 To take the blow on, like a shield ;
 The gun recoil'd, as well it might,
 Not us'd to such a kind of fight. 790

And shrunk from its great master's gripe,
 Knock'd down, and stunn'd, with mortal stripe :
 Then Hudibras, with furious haste,
 Drew out his sword ; yet not so fast,
 But Talgol first, with hardy thwack, 795
 Twice bruis'd his head, and twice his back ;
 But when his nut-brown sword was out,
 Courageously he laid about,
 Imprinting many a wound upon
 His mortal foe, the truncheon. 800

⁷ *But Pallas came in shape of rust,*] A banter upon Homer, Virgil, and other epic poets, who have always a deity at hand to protect their heroes.

⁸ In some editions the next lines are printed thus,

— which made the cock

Stand stiff, as 'twere transform'd to stock.
 Meanwhile fierce Talgol, gath'ring might,
 With rugged truncheon charg'd the knight,
 But he, with petronel upheav'd,
 Instead of shield, the blow receiv'd.

Petronel is a horseman's gun, but here it must signify a pistol, as it doth not appear that Hudibras carried a carbine.

The trusty cudgel did oppose
 Itself against dead-doing blows,
 To guard its leader from fell bane,
 And then reveng'd itself again :
 And though the sword, some understood, 805
 In force, had much the odds of wood ;
 'Twas nothing so, both sides were balanc'd
 So equal, none knew which was valiant'st.
 For wood with honour b'ing engag'd,
 Is so implacably enrag'd, 810
 Though iron hew and mangle sore,
 Wood wounds and bruises honour more.
 And now both knights were out of breath,
 Tir'd in the hot pursuit of death ;
 Whilst all the rest, amaz'd, stood still, 815
 Expecting which should take, or kill.⁹
 This Hudibras observ'd, and fretting
 Conquest should be so long a getting,
 He drew up all his force into
 One body, and that into one blow. 820
 But Talgol wisely avoided it
 By cunning slight ; for had it hit
 The upper part of him, the blow
 Had slit, as sure as that below.
 Mean while th'incomparable Colon, 825
 To aid his friend, began to fall on ;

⁹ *Expecting which should take, or kill.*] Take, that is, take prisoner, as in verse 905, But took none.—

Him Ralph encounter'd, and straight grew
 A dismal combat 'twixt them two :¹
 Th' one arm'd with metal, th' other with wood ;²
 This fit for bruise, and that for blood. 830
 With many a stiff thwack, many a bang,
 Hard crab-tree, and old iron rang ;³
 While none that saw them could divine
 To which side conquest would incline,
 Until Magnano, who did envy 835
 That two should with so many men vie,
 By subtle stratagem of brain
 Perform'd what force could ne'er attain,
 For he, by foul hap, having found
 Where thistles grew on barren ground, 840
 In haste he drew his weapon out,
 And having cropp'd them from the root,
 He clapp'd them under th' horse's tail,⁴
 With prickles sharper than a nail.
 The angry beast did straight resent 845
 The wrong done to his fundament,
 Began to kick, and fling, and wince,
 As if h' had been beside his sense,

¹ *A dismal combat 'twixt them two :*] In some editions,
 A fierce dispute between them two.

² *Th' one arm'd with metal, th' other with wood ;*] In some editions
 we read,—th' other wood.

³ *With many a stiff thwack, many a bang,
 Hard crab-tree, and old iron rang ;*] Here the sound is an echo
 to the sense.

⁴ *He clapp'd them under th' horse's tail,*] The same trick was played
 upon Don Quixote's Rosinante and Sancho's dapple. P. ii. lib. viii.
 c. 61. ed. Granville.

Striving to disengage from smart
And raging pain, th' afflicted part ; 850
Instead of which he threw the pack
Of Squire and baggage from his back ;
And blund'ring still with smarting rump,
He gave the champion's steed a thump
That stagger'd him. The Knight did stoop,
And sat on further side aslope.
This Talgol viewing, who had now,
By flight, escap'd the fatal blow,
He rally'd, and again fell to't ;
For catching foe by nearer foot, 860
He lifted with such might and strength,
As would have hurl'd him thrice his length,
And dash'd his brains, if any, out :
But Mars, who still protects the stout,
In pudding-time came to his aid, 865
And under him the bear convey'd ;
The bear, upon whose soft fur-gown
The Knight, with all his weight, fell down.
The friendly rug preserv'd the ground,
And headlong Knight, from bruise or wound :
Like feather-bed betwixt a wall,
And heavy brunt of cannon-ball.
As Sancho on a blanket fell,⁵
And had no hurt ; ours far'd as well
In body, though his mighty spirit, 875
B'ing heavy, did not so well bear it.

⁵ *As Sancho on a blanket fell,*] Sancho's adventure at the inn, being toss'd in a blanket.

The bear was in a greater fright,
 Beat down, and worsted by the Knight :
 He roar'd, and rag'd, and flung about,
 To shake off bondage from his snout. 880
 His wrath inflam'd boil'd o'er, and from
 His jaws of death, he threw the foam ;
 Fury in stranger postures threw him,
 And more than ever herald drew him.
 He tore the earth, which he had sav'd 885
 From squelch of Knight, and storm'd and rav'd ;
 And vex'd the more, because the harms
 He felt were 'gainst the law of arms ;
 For men he always took to be
 His friends, and dogs the enemy, 890
 Who never so much hurt had done him,
 As his own side did falling on him.
 It griev'd him to the guts, that they,
 For whom h' had fought so many a fray,
 And serv'd with loss of blood so long, 895
 Should offer such inhuman wrong ;
 Wrong of unsoldier-like condition ;
 For which he flung down his commission,⁶

⁶ *For which he flung down his commission,*] Bishop Warburton remarks on this line, that, during the civil wars, it was the usual way for those of either party, at a distressful juncture, to come to the king or parliament with some unreasonable demands ; and if they were not complied with, to throw up their commissions, and go over to the opposite side : pretending, that they could not in honour serve any longer under such unsoldier-like indignities. Those unhappy times afforded many instances of the kind, in Hurry, Middleton, Cooper, &c. &c.

And laid about him, till his nose
 From thrall of ring and cord broke loose. 900
 Soon as he felt himself enlarg'd,
 Through thickest of his foes he charg'd,
 And made way through th' amazed crew,
 Some he o'er-ran, and some o'er-threw,
 But took none ; for, by hasty flight, 905
 He strove t' avoid the conquering Knight,
 From whom he fled with as much haste
 And dread, as he the rabble chac'd.
 In haste he fled, and so did they,
 Each and his fear a several way.⁷ 910

Crowdero only kept the field,
 Not stirring from the place he held,
 Though beaten down, and wounded sore,
 I' th' fiddle, and a leg that bore
 One side of him, not that of bone, 915
 But much its better, th' wooden one.
 He spying Hudibras lie strow'd
 Upon the ground, like log of wood,
 With fright of fall, supposed wound,
 And loss of urine, in a swoond : 920
 In haste he snatch'd the wooden limb,
 That hurt in th' ankle lay by him,
 And fitting it for sudden fight,
 Straight drew it up, t' attack the Knight.
 For getting up on stump and huckle, 925
 He with the foe began to buckle,

⁷ *Each and his fear a several way.*] His fear, that is, that which he feared.

Vowing to be reveng'd for breach
 Of crowd and shin upon the wretch,
 Sole author of all detriment
 He and his fiddle underwent. 930

But Ralpho, who had now begun
 T' adventure resurrection⁸
 From heavy squelch, and had got up
 Upon his legs with sprained crup,
 Looking about beheld the bard 935
 To charge the Knight entranc'd prepar'd,
 He snatch'd his whiniard up, that fled
 When he was falling off his steed,
 As rats do from a falling house,
 To hide itself from rage of blows ; 940
 And wing'd with speed and fury, flew
 To rescue Knight from black and blue.
 Which ere he could atchieve, his sconce
 The leg encounter'd twice and once ;⁹
 And now 'twas rais'd, to smite agen, 945
 When Ralpho thrust himself between ;
 He took the blow upon his arm,
 To shield the Knight from further harm ;
 And joining wrath with force, bestow'd
 O' th' wooden member such a load, 950

⁸ *T' adventure resurrection*] A ridicule on the sectaries, who were fond of using Scripture phrases.

⁹ — *his sconce*

The leg encounter'd twice and once ;] Thus Justice Silence, in Henry IV. Act v. "Who I? I have been merry twice and once 'ere now." And the witch in Macbeth, Act v. "Twice and once 'the hedge pig whin'd."

That down it fell, and with it bore
 Crowdero, whom it prop'd before.
 To him the Squire right nimbly run,
 And setting his bold foot upon
 His trunk, thus spoke: What desp'rate frenzy
 Made thee, thou whelp of sin, to fancy
 Thyself, and all that coward rabble,
 T' encounter us in battle able?
 How durst th', I say, oppose thy curship
 'Gainst arms, authority, and worship, 960
 And Hudibras, or me provoke,
 Though all thy limbs were heart of oak;¹
 And th' other half of thee as good
 To bear out blows as that of wood?
 Could not the whipping-post prevail 965
 With all its rhet'ric, nor the jail,
 To keep from flaying scourge thy skin,
 And ankle free from iron gin?
 Which now thou shalt—but first our care
 Must see how Hudibras doth fare.² 970
 This said, he gently rais'd the Knight,
 And set him on his bum upright:
 To rouze him from lethargic dump,³
 He tweak'd his nose, with gentle thump

¹ *Though all thy limbs were heart of oak,*] Thus Hector braves Achilles.

Τοῦ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,

Εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθρῶν σιδήρεω.

Hom. Iliad. lib. xx. 371.

² *Which now thou shalt—but first our care*

Must see how Hudibras does fare.] Imitating Virgil's Quos ego—
sed motos, &c.

³ *To rouze him from lethargic dump,*] Compare this with the situ-

Knock'd on his breast, as if't had been 975
 To raise the spirits lodg'd within.
 They, waken'd with the noise, did fly
 From inward room, to window eye,
 And gently op'ning lid, the casement,
 Look'd out, but yet with some amazement. 980
 This gladdened Ralpho much to see,
 Who thus bespoke the Knight: quoth he,
 Tweaking his nose, You are, great Sir,
 A self-denying conqueror;⁴
 As high, victorious, and great, 985
 As e'er fought for the Churches yet,
 If you will give yourself but leave
 To make out what y' already have;
 That's victory. The foe, for dread
 Of your nine-worthiness,⁵ is fled, 990
 All, save Crowdero, for whose sake
 You did th' espous'd cause undertake;
 And he lies pris'ner at your feet,
 To be dispos'd as you think meet,

ation of Hector, who was stunned by a severe blow received from Ajax, and comforted by Apollo.—*Iliad*. xv. v. 240.

⁴ *A self-denying conqueror* ;] Ridiculing the self-denying ordinance, by which the members of both houses were obliged to quit their employments, both civil and military; notwithstanding which sir Samuel Luke was continued governor of Newport Pagnel for some time.

⁵ *Of your nine-worthiness*,—] Thrice worthy is a common appellation in romances; but, in the opinion of the squire, would have been a title not equivalent to the knight's desert. See the *History of the Nine Worthies of the World*; and *Fresnoy on Romances*.

Either for life, or death, or sale, 995
 The gallows, or perpetual jail;
 For one wink of your pow'ful eye
 Must sentence him to live or die.
 His fiddle is your proper purchase,
 Won in the service of the Churches; 1000
 And by your doom must be allow'd
 To be, or be no more, a Crowd:
 For tho' success did not confer
 Just title on the conqueror;⁶
 Tho' dispensations were not strong 1005
 Conclusions, whether right or wrong;
 Altho' out-goings did confirm,⁷
 And owning were but a mere term;
 Yet as the wicked have no right
 To th' creature,⁸ tho' usurp'd by might, 1010
 The property is in the saint,
 From whom th' injuriously detain't;
 Of him they hold their luxuries,
 Their dogs, their horses, whores, and dice,
 Their riots, revels, masks, delights, 1015
 Pimps, buffoons, fiddlers, parasites;

⁶ *For tho' success did not confer*

Just title on the conqueror;] Success was pleaded by the presbyterians as an evident proof of the justice of their cause.

⁷ *Altho' out-goings did confirm,*] In some editions we read,—did not confirm.

⁸ *Yet as the wicked have no right*

To th' creature,—] It was a principle maintained by the independents of those days, that dominion was founded in grace; and, therefore, if a man were not a saint, or a godly man, he could have no right to any lands or chattels.

All which the saints have title to,
And ought t' enjoy, if th' had their due.
What we take from them is no more
Than what was ours by right before ; 1020
For we are their true landlords still,
And they our tenants but at will.

At this the Knight began to rouse,
And by degrees grow valorous :
He star'd about, and seeing none 1025
Of all his foes remain but one,
He snatch'd his weapon that lay near him,
And from the ground began to rear him,
Vowing to make Crowdero pay
For all the rest that ran away. 1030
But Ralpho now, in colder blood,
His fury mildly thus withstood:
Great Sir, quoth he, your mighty spirit
Is rais'd too high ; this slave does merit
To be the hangman's bus'ness, sooner 1035
Than from your hand to have the honour
Of his destruction ; I that am
So much below in deed and name,
Did scorn to hurt his forfeit carcase,
Or ill entreat his fiddle or case : 1040
Will you, great Sir, that glory blot
In cold blood, which you gain'd in hot ?
Will you employ your conqu'ring sword
To break a fiddle, and your word ?
For tho' I fought, and overcame, 1045
And quarter gave, 'twas in your name :

For great commanders always own
 What's prosp'rous by the soldier done.
 To save, where you have pow'r to kill,
 Argues your pow'r above your will ; 1050
 And that your will and pow'r have less
 Than both might have of selfishness,
 This pow'r which now alive, with dread
 He trembles at, if he were dead,
 Would no more keep the slave in awe, 1055
 Than if you were a knight of straw ;
 For death would then be his conqueror,
 Not you, and free him from that terror.
 If danger from his life accrue,
 Or honour from his death to you, 1060
 'Twere policy, and honour too,
 To do as you resolv'd to do :
 But, Sir, 'twou'd wrong your valour much,
 To say it needs, or fears a crutch.
 Great conqu'rors greater glory gain 1065
 By foes in triumph led, than slain :
 The laurels that adorn their brows
 Are pull'd from living, not dead boughs,
 And living foes : the greatest fame
 Of cripple slain can be but lame : 1070
 One half of him's already slain,⁹
 The other is not worth your pain ;

⁹ *One half of him's already slain,*] This reminds me of the supplication of a lame musician in the Anthology, p. 5. ed. H. Steph.

Ημισύ με τέθνηκε, τὸ δ' ἥμισυ λιμὸς ἐλέγχει
 Σῶσόν με βασιλεῦ, μεσικὸν ἡμίτονον.

Th' honour can but on one side light,
 As worship did, when y' were dubb'd Knight.¹
 Wherefore I think it better far 1075
 To keep him prisoner of war ;
 And let him fast in bonds abide,
 At court of justice to be try'd :
 Where, if h' appear so bold or crafty,
 There may be danger in his safety ;² 1080
 If any member there dislike
 His face, or to his beard have pike ;
 Or if his death will save, or yield
 Revenge or fright, it is reveal'd ;
 Tho' he has quarter, ne'ertheless 1085
 Y' have pow'r to hang him when you please ;
 This has been often done by some
 Of our great conqu'rors, you know whom ;

¹ *As worship did, when y' were dubb'd Knight.*] The honour of knighthood is conferred by the king's laying his sword upon the person's shoulder, and saying, " Arise, sir ——."

² *There may be danger in his safety ;*] Cromwell's speech in the case of lord Capel may serve to explain this line : he began with high encomiums of his merit, capacity, and honour ; but when every one expected that he would have voted to save his life, he told them, that the question before them was, whether they would preserve the greatest and most dangerous enemy that the cause had? that he knew my lord Capel well, and knew him so firmly attached to the royal interest, that he would never desert it, or acquiesce under any establishment contrary to it.—Clarendon.

³ ——— dislike

His face, or to his beard have pike ;] Doubtless, particular instances are here alluded to. It is notorious that the lords and others were condemned or pardoned, as their personal interest prevailed more or less in the house. A whimsical instance of mercy was the pardon indulged to sir John Owen, a Welsh gentleman, who being tried, together with the lords Capel, Holland, Loughborough, and others ; Ireton, rather to insult the nobility, than from any principle

And has by most of us been held
 Wise justice, and to some reveal'd : 1090
 For words and promises, that yoke
 The conqueror, are quickly broke ;
 Like Sampson's cuffs, tho' by his own
 Direction and advice put on.
 For if we should fight for the cause 1095
 By rules of military laws,
 And only do what they call just,
 The cause would quickly fall to dust.
 This we among ourselves may speak ;
 But to the wicked or the weak 1100
 We must be cautious to declare
 Perfection-truths, such as these are.⁴

of compassion, observed that much endeavour had been used to preserve each of the lords, but here was a poor commoner, whom no one had spoke for ; he therefore moved that he might be pardoned by the mere grace of the house. Sir John was a man of humorous intrepidity : when he, with the lords, was condemned to be beheaded, he made his judges a low bow, and gave his humble thanks ; at which a bye-stander surprised, asked him what he meant ? To which the knight, with a broad oath replied, that, “ it was a great honour to a “ poor gentleman of Wales to lose his head with such noble lords, “ for, in truth, he was afraid they would have hanged him.” See Clarendon, Rushworth, Whitelocke, and Pennant's Tour to Wales, in 1773, page 264. The parliament was charged with setting aside the articles of capitulation agreed to by its generals, and killing prisoners after quarter had been granted them, on pretence of a revelation that such an one ought to die. See also the case of the surrender of Pendennis castle.

⁴ *We must be cautious to declare*

Perfection-truths, such as these are.] Truths revealed only to the perfect, or the initiated into the higher mysteries.

Φθέγξομαι, οἷς θεῖμις ἐστίν, ἐκάς, ἐκάς ἐστὲ ἐξήλοι.

[A line made up from the Fragments of Orpheus and the Hymn to Apollo of Callimachus.]

This said, the high outrageous mettle
 Of Knight began to cool and settle.
 He lik'd the Squire's advice, and soon 1105
 Resolv'd to see the bus'ness done ;
 And therefore charg'd him first to bind
 Crowdero's hands on rump behind,
 And to its former place, and use,
 The wooden member to reduce ; 1110
 But force it take an oath before,
 Ne'er to bear arms against him more.⁵

Ralpho dispatch'd with speedy haste,
 And having ty'd Crowdero fast,
 He gave Sir Knight the end of cord, 1115
 To lead the captive of his sword
 In triumph, while the steeds he caught,
 And them to further service brought.
 The Squire, in state, rode on before,
 And on his nut-brown whiniard bore 1120
 The trophy-fiddle and the case,
 Plac'd on his shoulder like a mace.

Cromwell held, that the rules of justice were binding in ordinary cases, but in extraordinary ones might be dispensed with. See Burnet. Clarendon hath a similar observation ; or sir H. Vane—that he was above ordinances.

⁂ *But force it take an oath before,*

Ne'er to bear arms against him more.] The poet making the wooden leg take an oath not to serve again against his captor, is a ridicule on those who obliged their prisoners to take an oath to that purpose. The prisoners taken at Brentford were thus sworn, but Dr. Downing and Mr. Marshall absolved them from this oath, and they immediately served again in the parliament army.

The Knight himself did after ride,
Leading Crowdero by his side ;
And tow'd him, if he lagg'd behind, 1125
Like boat against the tide and wind.
Thus grave and solemn they march on,
Until quite thro' the town they'ad gone :
At further end of which there stands
An ancient castle, that commands⁶ 1130
Th' adjacent parts ; in all the fabrick
You shall not see one stone nor a brick,
But all of wood, by pow'rful spell
Of magic made impregnable :
There's neither iron bar nor gate, 1135
Portcullis, chain, nor bolt, nor grate ;
And yet men durance there abide,
In dungeon scarce three inches wide ;
With roof so low, that under it
They never stand, but lie or sit ; 1140
And yet so foul, that whoso is in,
Is to the middle-leg in prison ;
In circle magical confin'd,
With walls of subtle air and wind,
Which none are able to break thorough, 1145
Until they're freed by head of borough.
Thither arriv'd, the advent'rous Knight
And bold Squire from their steeds alight

⁶ *An ancient castle, that commands*] The stocks are here pictured as an enchanted castle, with infinite wit and humour, and in the true spirit of burlesque poetry.

At th' outward wall, near which there stands
 A Bastile, built t' imprison hands ;⁷ 1150
 By strange enchantment made to fetter
 The lesser parts, and free the greater :
 For tho' the body may creep through,
 The hands in grate are fast enow :
 And when a circle 'bout the wrist 1155
 Is made by beadle exorcist,
 'The body feels the spur and switch,
 As if 't were ridden post by witch,
 At twenty miles an hour pace,⁸
 And yet ne'er stirs out of the place. 1160
 On top of this there is a spire,
 On which Sir Knight first bids the Squire
 The fiddle, and its spoils, the case,⁹
 In manner of a trophy, place.
 That done, they ope the trap-door gate, 1165
 And let Crowdero down thereat.
 Crowdero making doleful face,
 Like hermit poor in pensive place,¹
 To dungeon they the wretch commit,
 And the survivor of his feet ; 1170

⁷ *A Bastile, built t' imprison hands ;*] A description of the whipping-post.

⁸ *At twenty miles an hour pace,*] Here half a foot seems to be wanting, but it may be supplied by the old way of spelling hour, hower ; thus fower, for four, P. ii. c. i. v. 726.

⁹ *The fiddle, and its spoils, the case,*] Suppose we read,
 His spoils, the fiddle and the case.

¹ *Like hermit poor in pensive place,*] This was the beginning of a love-song, in great vogue about the year 1650.

But th' other, that had broke the peace,
 And head of knighthood, they release,
 Tho' a delinquent false and forged,
 Yet b'ing a stranger he's enlarged ;²
 While his comrade, that did no hurt, 1175
 Is clapp'd up fast in prison for't :
 So justice, while she winks at crimes,
 Stumbles on innocence sometimes.³

² *Tho' a delinquent false and forged,*

Yet b'ing a stranger he's enlarged ;] Dr. Grey supposes very justly, that this may allude to the case of sir Bernard Gascoign, who was condemned at Colchester with sir Charles Lucas and sir George Lisle, but respited from execution on account of his being an Italian, and a person of some interest in his own country See lord Clarendon's History, vol. iii. p. 137.

³ *So justice, while she winks at crimes,
 Stumbles on innocence sometimes.*]

Dat veniam corvis, vexat censura columbas.

Juv. ii. l. 63.

The plays and poems of this date commonly ended with a moral reflection.

PART I. CANTO III.

THE ARGUMENT.¹

The scatter'd rout return and rally,
Surround the place ; the Knight does sally,
And is made pris'ner : then they seize
Th' enchanted fort by storm, release
Crowdero, and put the Squire in's place ;
I should have first said Hudibras.

¹ THE ARGUMENT.] The author follows the example of Spenser, and the Italian poets, in the division of his work into parts and cantos. Spenser contents himself with a short title to each division, as " The Legend of Temperance," and the like. Butler more fully acquaints his readers what they are to expect, by an argument in the same style with the poem ; and frequently convinces them, that he knew how to enliven so dry a thing as a summary. Neither Virgil, Ovid, nor Statius wrote arguments in verse to their respective poems ; but critics and grammarians have taken the pains to do it for them.

H U D I B R A S.

CANTO III.

Ay me ! what perils do environ
The man that meddles with cold iron !¹
What plaguy mischiefs and mishaps
Do dog him still with after claps !
For tho' dame Fortune seem to smile,² 5
And leer upon him for a while,

¹ *Ay me ! what perils do environ*

The man that meddles with cold iron !] A parody on the verses in Spenser's *Fairy Queen* :

Ay me, how many perils do enfold
The virtuous man to make him daily fall.

These two lines are become a kind of proverbial expression, partly owing to the moral reflection, and partly to the jingle of the double rhyme : they are applied sometimes to a man mortally wounded with a sword, and sometimes to a lady who pricks her finger with a needle. Butler, in his MS. *Common Place-book*, on this passage, observes : “ Cold iron in Greenland burns as grievously as hot.” Some editions read, “ Ah me,” from the *Belgic* or *Teutonic*.

² *For tho' dame Fortune seem to smile,
And leer upon him for a while,
She'll after shew him, in the nick
Of all his glories, a dog-trick.]*

Οἷς μὲν δίδωσιν, οἷς δ' ἀφαιρεῖται τύχη.¹
Τὸ τῆς τύχης τοι μεταβολὰς πολλὰς ἔχει.
Ὡς ποικίλον πρᾶγμ' ἐστὶ καὶ πλάνον τύχη.

Brunck. *Gnom. Poet.* p. 242.

Fortuna sævo læta negotio, et
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna.

Hor. *Carm. lib. iii.* 29. l. 49.

She'll after shew him, in the nick
 Of all his glories, a dog-trick.
 This any man may sing or say
 I' th' ditty call'd, What if a day?³ 10
 For Hudibras, who thought he 'ad won
 The field as certain as a gun,
 And having routed the whole troop,
 With victory was cock-a-hoop;⁴
 Thinking he 'ad done enough to purchase 15
 Thanksgiving-day among the churches,
 Wherein his mettle and brave worth
 Might be explain'd by holder-forth,
 And register'd by fame eternal,
 In deathless pages of diurnal;⁵ 20
 Found in few minutes, to his cost,
 He did but count without his host;
 And that a turn-stile is more certain
 Than, in events of war, Dame Fortune.

³ *This any man may sing or say,*
I' th' ditty call'd, What if a day?] An old ballad, which begins:

What if a day, or a month, or a year
 Crown thy delights,
 With a thousand wish't contentings!
 Cannot the chance of a night or an hour,
 Cross thy delights,
 With as many sad tormentings?

⁴ *With victory was cock-a-hoop;*] This is crowing or rejoicing. Cock-on-hoop signifies extravagance: the cock drawn out of a barrel, and laid upon the hoop, while the liquor runs to waste, is a proper emblem of inconsiderate conduct.

⁵ *In deathless pages of diurnal;*] The gazettes or newspapers, on the side of the parliament, were published daily, and called Diurnals. See Cleveland's character of a diurnal-maker.

For now the late faint-hearted rout, 25
O'erthrown and scatter'd round about,
Chas'd by the horror of their fear,
From bloody fray of Knight and Bear,
All but the dogs, who, in pursuit
Of the Knight's victory, stood to't, 30
And most ignobly sought to get
The honour of his blood and sweat,⁶
Seeing the coast was free and clear
O' the conquer'd and the conqueror,
Took heart again, and fac'd about, 35
As if they meant to stand it out :
For now the half defeated bear,
Attack'd by th' enemy i' th' rear,
Finding their number grew too great
For him to make a safe retreat, 40
Like a bold chieftain fac'd about ;
But wisely doubting to hold out,
Gave way to fortune, and with haste
Fac'd the proud foe, and fled, and fac'd,
Retiring still, until he found 45
H'ad got the advantage of the ground ;
And then as valiantly made head
To check the foe, and forthwith fled,

⁶ *And most ignobly sought to get*

The honour of his blood and sweat,] An allusion to the complaint of the presbyterian commanders against the independents, when the self-denying ordinance had brought in these, and excluded the others. Both Butler and Milton complain of not receiving satisfaction and reward for their labours and expences. This looks as if our poet had an allegorical view in some of his characters and passages.

Leaving no art untry'd, nor trick
Of warrior stout and politick, 50
Until, in spite of hot pursuit,
He gain'd a pass, to hold dispute
On better terms, and stop the course
Of the proud foe. With all his force
He bravely charg'd, and for a while 55
Forc'd their whole body to recoil;
But still their numbers so increas'd,
He found himself at length oppress'd,
And all evasions so uncertain,
To save himself for better fortune, 60
That he resolv'd, rather than yield,
To die with honour in the field,
And sell his hide and carcase at
A price as high and desperate
As e'er he could. This resolution 65
He forthwith put in execution,
And bravely threw himself among
Th' enemy i' th' greatest throng;
But what could single valour do
Against so numerous a foe? 70
Yet much he did, indeed too much
To be believ'd, where th' odds were such;
But one against a multitude,
Is more than mortal can make good:
For while one party he oppos'd, 75
His rear was suddenly enclos'd,
And no room left him for retreat,
Or fight against a foe so great.

For now the mastives, charging home,
 To blows and handy-gripes were come ; 80
 While manfully himself he bore,
 And, setting his right foot before,
 He rais'd himself to shew how tall
 His person was above them all.
 This equal shame and envy stirr'd 85
 In th' enemy, that one should beard
 So many warriors, and so stout,
 As he had done, and stav'd it out,
 Disdaining to lay down his arms,
 And yield on honourable terms. 90
 Enraged thus, some in the rear
 Attack'd him, and some ev'ry where,⁷
 Till down he fell ; yet falling fought,
 And, being down, still laid about ;
 As Widdrington, in doleful dumps, 95
 Is said to fight upon his stumps.⁸

⁷ *Enraged thus, some in the rear*

Attack'd him, and some ev'ry where,] Thus Spenser in his Fairy
Queen :

Like dastard curs, that having at a bay
 The savage beast, emboss'd in weary chace,
 Dare not adventure on the stubborn prey,
 Ne bite before, but rome from place to place
 To get a snatch, when turned is his face.

⁸ *As Widdrington, in doleful dumps,*

Is said to fight upon his stumps.] In the famous song of Chevy-
chase :

For Witherington needs must I wail,
 As one in doleful dumps,
 For when his legs were smitten off
 He fought upon his stumps.

The battle of Chevy-chase, or Otterbourne, on the borders of Scotland, was fought on St. Oswald's day, August 5, 1388, between the

But all, alas ! had been in vain,
 And he inevitably slain,
 If Trulla and Cerdon, in the nick,
 To rescue him had not been quick : 100
 For Trulla, who was light of foot,
 As shafts which long-field Parthians shoot,⁹
 But not so light as to be borne
 Upon the ears of standing corn,¹

families of Percy and Douglas—the song was probably wrote much after that time, though long before 1588, as Hearne supposes.—The sense of the stanza is, I, as one in doleful dumps (deep concern) must lament Witherington.

In the old copy of the ballad, the lines run thus :

For Wetharryngton my harte was wo
 That ever he slayne shulde be
 For when both his leggis weare hewyne in to
 He knyled and fought upon his kne.

⁹ *As shafts which long-field Parthians shoot,*] Bishop Warburton offers an amendment here, which improves the sense, viz. longfiled, or drawn up in long ranks. But as all the editions read long-field, I was unwilling to alter it. Perhaps the poet may be justified in the use of this epithet, from the account which Trogus gives of the Parthians. He says, “ they were banished, and vagabond Scythians ; “ their name, in the Scythian language, signifying banished. They “ settled in the deserts near Hyrcania ; and spread themselves over “ vast open fields and wide champaigns—‘ immensa ac profunda “ ‘ camporum.’ They are continually on horseback : they fight, con- “ sult, and transact all their business on horseback.” Justin. lib. xli.

[Bishop Warburton and Mr. Nash are wide *a-field* of their mark here. *Long-field* is a term of archery, and a *long fielder* is still a hero at a cricket match.]

¹ *But not so light as to be borne*

Upon the ears of standing corn,] Alluding to Camilla, whose speed is hyperbolically described by Virgil, at the end of the seventh Æneid :

*Illa vel intactæ segetis per summa volaret
 Gramina, nec teneras cursu læsisset aristas :*

Or trip it o'er the water quicker 105
 Than witches, when their staves they liquor,²
 As some report, was got among
 The foremost of the martial throng ;
 Where pitying the vanquish'd bear,
 She call'd to Cerdon, who stood near, 110
 Viewing the bloody fight ; to whom,
 Shall we, quoth she, stand still hum-drum,
 And see stout bruin, all alone,
 By numbers basely overthrown ?
 Such feats already he 'as atchiev'd, 115
 In story not to be believ'd,
 And 'twould to us be shame enough,
 Not to attempt to fetch him off.

I would, quoth he, venture a limb
 To second thee, and rescue him ; 120
 But then we must about it straight,
 Or else our aid will come too late :
 Quarter he scorns, he is so stout,
 And therefore cannot long hold out.
 This said, they wav'd their weapons round 125
 About their heads, to clear the ground ;
 And joining forces, laid about
 So fiercely, that th' amazed rout
 Turn'd tail again, and straight begun,
 As if the devil drove, to run. 130

Vel mare per medium, fluctu suspensa tumentī,
 Ferret iter, celeres nec tingeret æquore plantas.

² *Or trip it o'er the water quicker*

Than witches, when their staves they liquor,] Witches are said to ride upon broomsticks, and to liquor, or grease them, that they may go faster.

Meanwhile th' approach'd th' place where bruin
 Was now engag'd to mortal ruin :
 The conqu'ring foe they soon assail'd ;
 First Trulla stav'd, and Cerdon tail'd,³
 Until their mastives loos'd their hold : 135
 And yet, alas ! do what they could,
 The worsted bear came off with store
 Of bloody wounds, but all before :
 For as Achilles, dipt in pond,
 Was anabaptiz'd free from wound, 140
 Made proof against dead-doing steel
 All over, but the pagan heel ;⁴
 So did our champion's arms defend
 All of him but the other end,
 His head and ears, which in the martial 145
 Encounter lost a leathern parcel ;
 For as an Austrian archduke once
 Had one ear, which in ducatoons
 Is half the coin, in battle par'd
 Close to his head,⁵ so bruin far'd ; 150

³ *First Trulla stav'd, and Cerdon tail'd,*] Trulla put her staff between the dogs and the bear, in order to part them; and Cerdon drew the dogs away by their tails.

⁴ *For as Achilles, dipt in pond,
 Was anabaptiz'd free from wound,
 Made proof against dead-doing steel
 All over, but the pagan heel ;*] This is in the true spirit of burlesque; as the anabaptists, by their dipping, were made free from sin, so was Achilles by the same operation performed by his mother Thetis, rendered free from wounds.

⁵ *For as an Austrian archduke once
 Had one ear, which in ducatoons
 Is half the coin, in battle par'd
 Close to his head,*] Albert, archduke of Austria, brother to the

But tugg'd and pull'd on th' other side,
 Like scriv'ner newly crucify'd ;⁶
 Or like the late-corrected leathern
 Ears of the circumcised brethren.⁷

emperor Rodolph the second, had one of his ears grazed by a spear, when he had taken off his helmet, and was endeavouring to rally his soldiers, in an engagement with prince Maurice of Nassau, ann. 1598. We read, in an ancient song, of a different duke of that family :

Richard Cœur de Lion erst king of this land
 He the lion gored with his naked hand ;
 The false duke of Austria nothing did he fear.
 But his son he kill'd with a box on the ear.
 Besides his famous acts done in the holy land.

A ducatoon is the half of a ducat. Before the invention of milling, coins were frequently cut into parts : thus, there were quarter-ducats, and two-thirds of a ducat.

⁶ *Like scriv'ner newly crucify'd ;*] In those days lawyers or scribes, if guilty of dishonest practices, were sentenced to lose their ears. In modern times they seldom are so punished.

⁷ *Or like the late-corrected leathern*

Ears of the circumcised brethren.] Prynne, Bastwick, and Burton, stood in the pillory, and had their ears cut off, by order of the Star-chamber, in 1637, for writing seditious libels. They were banished into remote parts of the kingdom ; but recalled by the parliament in 1640. At their return the populace shewed them every respect. They were met, near London, by ten thousand persons, who carried boughs and flowers. The members of the Star-chamber, concerned in punishing them, were fined in the sum of 4000*l.* for each.

Prynne was a noted lawyer. He had been once pilloried before ; and now lost the remainder of his ears : though, in lord Strafford's Letters, it is said they were sewed on again, and grew as well as ever. His publication was a pamphlet entitled, *News from Ipswich*. See Epistle of Hudibras to Sidrophel, l. xiii.

Bastwick was a physician. He wrote a pamphlet, in elegant Latin, called *Flagellum Episcoporum*. He was the author too of a silly litany, full of abuse.

Burton, minister of St. Matthew's, in Friday-street, London,

But gentle Trulla^s into th' ring 155
 He wore in's nose convey'd a string,
 With which she march'd before, and led
 The warrior to a grassy bed,
 As authors write, in a cool shade,
 Which eglantine and roses made; 160
 Close by a softly murm'ring stream,
 Where lovers us'd to loll and dream :
 There leaving him to his repose,
 Secured from pursuit of foes,
 And wanting nothing but a song,⁹ 165
 And a well-tun'd theorbo hung
 Upon a bough, to ease the pain
 His tugg'd ears suffer'd, with a strain.¹

preached a sermon, Nov. 5, entitled, God and the king. This he printed; and being questioned about it, he defended it, enlarged, and dedicated it to the king himself. After his discharge, he preached and printed another sermon, entitled, The Protestation protested.

^s *But gentle Trulla,*]

— Et fotum gremio Dea tollit in altos
 Idaliæ lucos, ubi mollis amaraeus illum
 Floribus, et dulci aspirans amplexatur umbrâ.

Virgil, *Æneid* i. 692.

And Johannes Seeundus, *Eleg.* Cum Venus Aseanium.

Mr. Butler frequently gives us specimens of poetical imagery, which lead us to believe that he might have ranked with the first class of elegant writers.

⁹ *And wanting nothing but a song,*] This is a banter upon some of the romancer writers of those days.

¹ In Grey's edition it is thus pointed :

His tugg'd ears suffer'd ; with a strain
 They both drew up—

But I should rather suppose the poet meant a well-tuned theorbo, to ease the pain with a strain, that is, with music and a song.

They both drew up, to march in quest
Of his great leader, and the rest. 170

For Orsin, who was more renown'd
For stout maintaining of his ground
In standing fights, than for pursuit,
As being not so quick of foot,²
Was not long able to keep pace 175
With others that pursu'd the chase,
But found himself left far behind,
Both out of heart and out of wind ;
Griev'd to behold his bear pursu'd
So basely by a multitude, 180
And like to fall, not by the prowess,
But numbers, of his coward foes.
He rag'd, and kept as heavy a coil as
Stout Hercules for loss of Hylas ;
Forcing the vallies to repeat 185
The accents of his sad regret :³

² *For Orsin, who was more renown'd
For stout maintaining of his ground
In standing fights, than for pursuit,
As being not so quick of foot,*] Thus Ajax is described by Homer :

Οὐδ' ἄν' Ἀχιλλῆϊ ῥηζήνορι χωρήσειεν,
Ἐν γ' αὐτοσάδιγ' ποσὶ δ' οὐπὼς ἔστιν ἐρίζειν.

Il. xiii. 324.

³ *He rag'd, and kept as heavy a coil as
Stout Hercules for loss of Hylas ;
Forcing the vallies to repeat
The accents of his sad regret :*] Hercules, when he bewails the
loss of Hylas .

— Volat ordine nullo

Cuneta petens ; nunc ad ripas, dejectaque saxis

Flumina ; nunc notas nemorum procurrit ad umbras :

He beat his breast, and tore his hair,
For loss of his dear crony bear ;

Rursus Hylan, et rursus Hylan per longa reclamat
Avia : responsant silvæ, et vaga certat imago.

Val. Flac. Argon. iii. 593.

Τρὶς μὲν ὕλαν αὔσεν ὅσον ἑαθὺς ἤρυγε λαιμὸς,
Τρὶς δ' ἄρ' ὁ παῖς ὑπάκουσεν ἀραιὰ δ' ἴκετο φωνὰ
'Εξ ὕδατος. Theocritus, Idyl. xiii. 58.

Echoes have frequently been employed by the poets. Mr. Butler ridicules this false kind of wit, and produces answers which are sufficiently whimsical. The learned Erasmus composed a dialogue upon this subject: his Echo seems to have been an extraordinary linguist; for she answers the person, with whom she converses, in Latin, Greek, and Hebrew.

“The conceit of making Echo talk sensibly,” says Mr. Addison, Spectator, No. 59. “and give rational answers, if it could be excusable in any writer, would be so in Ovid, where he introduces Echo as a nymph, before she was worn away into nothing but a voice. “The passage relating her conversation with Narcissus is very ingenious :

Forte puer, comitum seductus ab agmine fido,
Dixerat, Equis adest? et Adest, responderat Echo.
Hic stupet : utque aciem partes divisit in omnes ;
Voce, Veni, clamat magnâ. Vocat illa vocantem.
Respicit : et nullo rursus veniente, Quid, inquit,
Me fugis? et totidem, quot dixit, verba recepit.
Perstat ; et alternæ deceptus imagine vocis,
Huc coëamus ait ; nullique libentius unquam
Responsura sono, Coëamus, retulit Echo.

Metamorph. iii. 379.

A friend of mine, who boasted much of his park and gardens in Ireland, among other curiosities mentioned an extraordinary Echo, that would return answers to any thing which was said. Of what kind?—inquired a gentleman present. Why, says he, if I call out loud, How do you do, Coaner? the Echo immediately answers, Very well, thank you, sir.

Stout Hercules for loss of Hylas ;—Euripides, in his Andromeda,

That Echo, from the hollow ground,
 His doleful wailings did resound 190
 More wistfully, by many times,
 Than in small poets' splay-foot rhymes,
 That make her, in their ruthless stories,
 To answer to int'rogatories,
 And most unconscionably depose 195
 To things of which she nothing knows ;
 And when she has said all she can say,
 'Tis wrested to the lover's fancy.
 Quoth he, O whither, wicked Bruin,
 Art thou fled to my—Echo, *ruin*. 200

a tragedy now lost, had a scene of this kind, which Aristophanes makes sport with in his Feast of Ceres.

In the Anthologia, lib. iii. 6. is an epigram of Leonidas, and in the 4th book are six lines by Gauradas. See Brunck's *Analecta*, vol. ii.

α Αχὼ φίλα μοι συγκαταίνεσόν τί.—β τί ;
 α 'Ερῶ Κορίσκας· ἂ δέ μ' οὐ φιλεῖ.—β φιλεῖ.
 α Πρᾶξαι δ' ὁ Καιρὸς καιρὸν οὐ φέρει.—β φέρει.
 α Τὸ τοίνυν αὐτᾷ λέξον ὡς ἐρῶ.—β ἐρῶ.
 α Καὶ πίστιν αὐτᾷ κερμάτων τὸ δόξ.—β τὸ δόξ.
 α Αχὼ, τί λοιπὸν, ἢ πόθῃ τυχεῖν ;—β τυχεῖν.

Echo ! I love, advise me somewhat :—What ?

Does Cloe's heart incline to love ?—To love, &c.

Martial ridicules the Latin authors of his time for this false wit, and promises that none shall be found in his writings. The early French poets have fallen into this puerility. Joachim de Bellay has an Echo of this kind, a few lines of which I will transcribe :

Qui est l'auteur de ces maux venus ?—Venus.
 Qu'étois-je avant d'entrer en ce passage ?—Sage.
 Qu'est-ce qu'aimer et se plaindre souvent ?—Vent.
 Dis-moi quelle est celle pour qui j'endure ?—Dure.
 Sent-elle bien la douleur qui me point ?—Point.

I thought th' hadst scorn'd to budge a step,
 For fear. Quoth Echo, *Marry guep*.⁴
 Am not I here to take thy part ?
 Then what has quail'd thy stubborn heart ?⁵
 Have these bones rattled, and this head 205
 So often in thy quarrel bled ?
 Nor did I ever wince or grudge it,
 For thy dear sake. Quoth she, *Mum budget*.⁶
 Think'st thou 'twill not be laid i' th' dish
 Thou turn'dst thy back ? Quoth Echo, *Pish*.
 To run from those th' hadst overcome
 Thus cowardly ? Quoth Echo, *Mum*.
 But what a-vengeance makes thee fly
 From me too, as thine enemy ?
 Or, if thou hast no thought of me, 215
 Nor what I have endur'd for thee,
 Yet shame and honour might prevail
 To keep thee thus from turning tail :
 For who would grutch to spend his blood in
 His honour's cause ? Quoth she, *a Puddin*. 220
 This said, his grief to anger turn'd,
 Which in his manly stomach burn'd ;

⁴ — *Marry guep*.] A sort of imprecation of Mary come up, praying the Virgin Mary to help ; though some derive it otherwise. See Bishop Percy's *Reliques of Ancient Poetry*, and v. 16 of the *Wanton Wife of Bath*.

⁵ *Then what has quail'd thy stubborn heart ?*] *Quail*, to cause to shrink, or faint ; from A. S. *cwealm*, mors, cwellan, occidere. A qualm, deliquium animi, brevior mors. The word is frequently used in ancient songs and ballads.

⁶ — *Mum budget*.] A term denoting silence.

[I come to her in white, and cry *mum* ; and she cries, *budget* ; and by that we know one another.—*Merry Wives*, Act v. sc. 2.]

Thirst of revenge, and wrath, in place
Of sorrow, now began to blaze.
He vow'd the authors of his woe 225
Should equal vengeance undergo;
And with their bones and flesh pay dear
For what he suffer'd and his bear.
This b'ing resolv'd, with equal speed
And rage, he hasted to proceed 230
To action straight, and giving o'er
To search for bruin any more,
He went in quest of Hudibras,
To find him out, where'er he was :
And if he were above ground, vow'd 235
He'd ferret him, lurk where he wou'd.

But scarce had he a furlong on
This resolute adventure gone,
When he encounter'd with that crew
Whom Hudibras did late subdue. 240
Honour, revenge, contempt, and shame,
Did equally their breasts inflame.
'Mong these the fierce Magnano was,
And Talgol, foe to Hudibras ;
Cerdon and Colon, warriors stout, 245
And resolute, as ever fought ;
Whom furious Orsin thus bespoke :

Shall we, quoth he, thus basely brook
The vile affront that paltry ass,
And feeble scoundrel, Hudibras, 250
With that more paltry ragamuffin,
Ralpho, with vapouring and huffing,

Have put upon us, like tame cattle,
 As if th' had routed us in battle ?
 For my part, it shall ne'er be said 255
 I for the washing gave my head :⁷
 Nor did I turn my back for fear
 Of them, but losing of my bear,
 Which now I'm like to undergo ;
 For whether these fell wounds, or no, 260
 He has receiv'd in fight, are mortal,
 Is more than all my skill can foretel ;
 Nor do I know what is become
 Of him, more than the Pope of Rome.⁸
 But if I can but find them out 265
 That caus'd it, as I shall no doubt,
 Where'er th' in hugger-mugger lurk,⁹
 I'll make them rue their handiwork,

⁷ *For my part, it shall ne'er be said*

I for the washing gave my head :] That is, behaved cowardly, or surrendered at discretion ; jeering obliquely perhaps at the anabaptistical notions of Ralpho.—Hooker, or Vowler, in his description of Exeter, written about 1584, speaking of the parson of St. Thomas, who was hanged during the siege, says, “ he was a stout man, who “ would not give his head for the polling, nor his beard for the “ washing.” Grey gives an apt quotation from *Cupid's Revenge*, by Beaumont and Fletcher, Act iv.

1st Citizen. It holds, he dies this morning.

2d Citizen. Then happy man be his fortune.

1st Citizen. And so am I and forty more good fellows, that will not *give their heads for the washing*.

⁸ *Nor do I know what is become*

Of him, more than the Pope of Rome.] This common saying is a sneer at the Pope's infallibility.

[⁹ — *in hugger-mugger lurk,*] In secrecy or concealment.

— and we have done but greenly

In hugger-mugger to inter him. Hamlet, iv. 5.]

And wish that they had rather dar'd
To pull the devil by the beard.^o 270

Quoth Cerdon, noble Orsin, th' hast
Great reason to do as thou say'st,
And so has ev'ry body here,
As well as thou hast, or thy bear :
Others may do as they see good ; 275
But if this twig be made of wood
That will hold tack, I'll make the fur
Fly 'bout the ears of that old cur,
And th' other mongrel vermin, Ralph,
That brav'd us all in his behalf. 280
Thy bear is safe, and out of peril,
Tho' lugg'd indeed, and wounded very ill ;
Myself and Trulla made a shift
To help him out at a dead lift ;
And having brought him bravely off, 285
Have left him where he's safe enough :
There let him rest ; for if we stay,
The slaves may hap to get away.

This said, they all engag'd to join
Their forces in the same design, 290
And forthwith put themselves, in search
Of Hudibras, upon their march :
Where leave we them awhile, to tell
What the victorious Knight befell ;

^o *To pull the devil by the beard.*] A proverbial expression used for any bold or daring enterprise : so we say, To take a lion by the beard. The Spaniards deemed it an unpardonable affront to be pulled by the beard.

For such, Crowdero being fast 295
 In dungeon shut, we left him last.
 Triumphant laurels seem'd to grow
 No where so green as on his brow ;
 Laden with which, as well as tir'd
 With conqu'ring toil, he now retir'd 300
 Unto a neighb'ring castle by,
 To rest his body, and apply
 Fit med'cines to each glorious bruise
 He got in fight, reds, blacks, and blues ;
 To mollify th' uneasy pang 305
 Of ev'ry honourable bang.
 Which b'ing by skilful midwife drest,
 He laid him down to take his rest.
 But all in vain : he'ad got a hurt
 O' th' inside, of a deadlier sort, 310
 By Cupid made, who took his stand
 Upon a widow's jointure-land,¹
 For he, in all his am'rous battles,
 No 'dvantage finds like goods and chattels,

¹ *But all in vain : he'ad got a hurt*

O' th' inside, of a deadlier sort,

By Cupid made, who took his stand

Upon a widow's jointure-land,] Stable-stand is a term of the forest laws, and signifies a place under some convenient cover, where a deer-stealer fixes himself, and keeps watch for the purpose of killing deer as they pass by. From the place it came also to be applied to the person ; and any man taken in the forest in that situation, with a gun or bow, was presumed to be an offender, and had the name of a Stable-stand. From a note by Hanmer on Shakespeare's *Winter's Tale*, Act ii. se. 1. The widow is supposed to have been Mrs. Tomson, who had a jointure of 200*l.* a year.

Drew home his bow, and aiming right, 315
 Let fly an arrow at the Knight ;
 The shaft against a rib did glance,
 And gall him in the purtenance ;²
 But time had somewhat 'swag'd his pain,
 After he had found his suit in vain : 320
 For that proud dame, for whom his soul
 Was burnt in's belly like a coal,
 That belly that so oft' did ake,
 And suffer griping for her sake,
 Till purging comfits, and ants' eggs³ 325
 Had almost brought him off his legs,—
 Us'd him so like a base rascallion,
 That old *Pyg*—what d'y' call him—*malion*,
 That cut his mistress out of stone,⁴
 Had not so hard a hearted one. 330

² *And gall him in the purtenance ;*] A ludicrous name for the knight's heart : taken, probably, from a calf's or lamb's head and purtenance, as it is vulgarly called, instead of appertenance, which, among other entrails, contains the heart.

³ *Till purging comfits, and ants' eggs*] Ants' eggs were supposed, by some, to be great antidotes to love passions.* I cannot divine what are the medical qualities of them. Palladius, *de re rustica*, 29. 2. directs ants' eggs to be given to young pheasants.—Plutarch, ii. 928. and ii. 974. says that bears, when they are sick, cure themselves by swallowing ants. Frosted caraway seeds (common sugar plumbs) are not unlike ants' eggs.

⁴ *That cut his mistress out of stone,*] Pygmalion, as the mythologists say, fell in love with a statue of his own carving ; and Venus, to gratify him, turned it into a living woman.

* Verum equidem miror formicarum hac in parte potentiam, quum quatuor tantum in potu sumptas, omnem Veneris, ac coeundi potentiam auferre tradit Brunfelsius.

She had a thousand jadish tricks,
 Worse than a mule that flings and kicks ;
 'Mong which one cross-grain'd freak she had,
 As insolent as strange and mad ;
 She could love none but only such 335
 As scorn'd and hated her as much.⁵

The truth of the story is supposed to be, that he had a very beautiful wife, whose skin far surpassed the whiteness of ivory.—Or it may mean, to shew the painter's or statuary's vanity, and extreme fondness of his own performance. See Fr. Junius, in Catalog. Architect. Pictor. Statuarior. &c. p. 188. 163. *Stone*, instead of ivory, that the widow's hard heart, v. 330. might be the nearer resembled : so brazen, for stone, in Pope's description of Cibber's brothers in the *Dunciad*, i. 32. that the resemblance between him and them might be the stronger. So in our poet a goose, instead of some more considerable fowl, is described with talons, only because Hudibras was to be compared to a fowl with such : but making a goose have talons, and Hudibras like a goose, to which wise animal he had before compared a justice, P. i. c. i. v. 75, heightens the ridicule. See P. i. c. iii. v. 525.

If the reader loves a punning epitaph, let him peruse the following on a youth who died for love of Molly Stone :

Molly fuit saxum, saxum, O ! si Molle fuisset,
 Non foret hic subter, sed super esset ei.

⁵ *She could love none but only such*

As scorn'd and hated her as much.] Such a capricious kind of love is described by Horace : Satires, book i. ii. 105.

— Leporem venator ut altâ

In nive sectatur, positum sic tangere nolit :
 Cantat et apponit : meus est amor huic similis ; nam
 Transvolat in medio posita, et fugientia captat.

Nearly a translation of the thirty-second epigram of Callimachus, which ends,

χ' οὐ μὲν ἔρωσ' τοιόσδε, τὰ μὲν φεύγοντα διώκειν
 ὀιδεῖ, τὰ δ' ἐν μέσσω κείμενα παρπύτταται.

'Twas a strange riddle of a lady ;
 Not love, if any lov'd her : ha-day !⁶
 So cowards never use their might,
 But against such as will not fight. 340
 So some diseases have been found
 Only to seize upon the sound.⁷
 He that gets her by heart, must say her
 The back-way, like a witch's prayer.
 Mean while the Knight had no small task 345
 To compass what he durst not ask :
 He loves, but dares not make the motion ;
 Her ignorance is his devotion :⁸

⁶ — *ha-day* !] In the edition of 1678 it is *Hey-day*, but either may stand, as they both signify a mark of admiration. See Skinner and Junius.

⁷ *So some diseases have been found*

Only to seize upon the sound.] It is common for horses, as well as men, to be afflicted “with sciatica, or rheumatism, to a great degree for weeks together, and when they once get clear of the “fit,” as we term it, “have perhaps never heard any more of it “while they lived: for these distempers, with some others, called “salutary distempers, seldom or never seize upon an unsound body.” See Bracken’s *Farriery Improved*, ii. 46. The meaning then, from v. 338, is this: As the widow loved none that were disposed to love her, so cowards fight with none that are disposed to fight with them: so some diseases seize upon none that are already distempered, and in appearance proper subjects for them, but upon those only who, through the firmness of their constitution, seem least disposed for such attacks.

⁸ *Her ignorance is his devotion* :] That is, her ignorance of his love makes him adore and pursue her with greater ardour: but the poet here means to banter the papists, who deny to the common people the use of the bible or prayer book in the vulgar tongue: hence they are charged with asserting, that ignorance is the mother of devotion.

Like caitiff vile, that for misdeed
 Rides with his face to rump of steed ;⁹ 350
 Or rowing scull, he's fain to love,
 Look one way, and another move ;
 Or like a tumbler that does play
 His game, and looks another way,¹
 Until he seize upon the coney ; 355
 Just so does he by matrimony.
 But all in vain : her subtle snout
 Did quickly wind his meaning out ;
 Which she return'd with too much scorn,
 To be by man of honour born ; 360
 Yet much he bore, until the distress
 He suffer'd from his spiteful mistress
 Did stir his stomach, and the pain
 He had endur'd from her disdain
 Turn'd to regret so resolute, 365
 That he resolv'd to wave his suit,
 And either to renounce her quite,
 Or for a while play least in sight.

⁹ *Like caitiff vile, that for misdeed*

Rides with his face to rump of steed ;] Dr. Grey supposes this may allude to five members of the army, who, on the 6th of March 1648, were forced to undergo this punishment, for petitioning the Rump for relief of the oppressed commonwealth.

¹ *Or like a tumbler that does play*

His game, and looks another way,] A sort of dog, that rolls himself in a heap, and tumbles over, disguising his shape and motion, till he is within reach of his game. This dog is called by the Latins Vertagus. See Caius de canibus Britannicis, and Martial. lib. xiv. Epig. 200.

Noh sibi, sed domino venatur vertagus acer,
 Illæsum leporem qui tibi dente feret.

This resolution b'ing put on,
 He kept some months, and more had done, 370
 But being brought so nigh by fate,
 The vict'ry he achiev'd so late
 Did set his thoughts agog, and ope
 A door to discontinu'd hope,²
 That seem'd to promise he might win 375
 His dame too, now his hand was in ;
 And that his valour, and the honour
 He 'ad newly gain'd, might work upon her :
 These reasons made his mouth to water,
 With am'rous longings, to be at her. 380

Thought he, unto himself, who knows
 But this brave conquest o'er my foes
 May reach her heart, and make that stoop,
 As I but now have forc'd the troop ?
 If nothing can oppugne love,³ 385
 And virtue invious ways can prove,⁴
 What may not he confide to do
 That brings both love and virtue too ?
 But thou bring'st valour too, and wit,
 Two things that seldom fail to hit. 390

² *A door to discontinu'd hope,*] One of the canting phrases used by the sectaries.

³ *If nothing can oppugne love,*] Read oppugné, to make three syllables.

⁴ *And virtue invious ways can prove,*]

Virtus, recludens immeritis mori
 Cœlum, negatâ tentat iter viâ.

Horat. Carm. lib. iii. 2.

Valour's a mouse-trap, wit a gin,
 Which women oft' are taken in :⁵
 Then, Hudibras, why should'st thou fear
 To be, that art a conqueror ?
 Fortune the audacious⁶ doth juvare, 395
 But lets the timidous⁶ miscarry :
 Then, while the honour thou hast got
 Is spick and span new, piping hot,
 Strike her up bravely thou hadst best,
 And trust thy fortune with the rest. 400
 Such thoughts as these the Knight did keep
 More than his bangs, or fleas, from sleep ;
 And as an owl, that in a barn
 Sees a mouse creeping in the corn,
 Sits still, and shuts his round blue eyes, 405
 As if he slept, until he spies
 The little beast within his reach,
 Then starts, and seizes on the wretch ;
 So from his couch the Knight did start,
 To seize upon the widow's heart ; 410
 Crying, with hasty tone and hoarse,
 Ralpho, dispatch, to horse, to horse !
 And 'twas but time ; for now the rout,
 We left engag'd to seek him out,

⁵ *Valour's a mouse-trap, wit a gin,*
Which women oft' are taken in :] We often see women captivated
 by a red coat, or a copy of verses.

⁶ *Audacious* and *timidous*, two words from *audax* and *timidus* ; the
 hero being in a latinizing humour.

By speedy marches were advanc'd 415
 Up to the fort where he ensconc'd,⁷
 And had the avenues all possest
 About the place, from east to west.

That done, awhile they made a halt,
 To view the ground, and where t' assault : 420
 Then call'd a council, which was best,
 By siege, or onslaught, to invest⁸
 The enemy ; and 'twas agreed
 By storm and onslaught to proceed.
 This b'ing resolv'd, in comely sort 425
 They now drew up t' attack the fort ;
 When Hudibras, about to enter
 Upon another gates adventure,⁹
 To Ralpho call'd aloud to arm,
 Not dreaming of approaching storm. 430
 Whether dame fortune, or the care
 Of angel bad, or tutelar,
 Did arm, or thrust him on a danger,
 To which he was an utter stranger,
 That foresight might, or might not, blot 435
 The glory he had newly got ;
 Or to his shame it might be said,
 They took him napping in his bed :

⁷ *Up to the fort where he ensconc'd,*] An army is said to be ensconced, when it is fortified or defended by a small fort or sconce.

⁸ *By siege, or onslaught, to invest*] Onslaught, that is a coup de main, a sudden storming, or attack.

⁹ *Upon another gates adventure,*] See Sanderson, p. 47. third sermon ad clerum. " If we be of the spirituality, there should be in " us another gates manifestation of the spirit."

To them we leave it to expound,
That deal in sciences profound. 440

His courser scarce he had bestrid,
And Ralpho that on which he rid,
When setting ope the postern gate,
To take the field and sally at,
The foe appear'd, drawn up and drill'd,¹ 445
Ready to charge them in the field.

This somewhat startled the bold knight,
Surpris'd with th' unexpected sight :
The bruises of his bones and flesh
He thought began to smart afresh ; 450

Till recollecting wonted courage,
His fear was soon converted to rage,
And thus he spoke : The coward foe,
Whom we but now gave quarter to,
Look, yonder's rally'd, and appears 455
As if they had outrun their fears ;

The glory we did lately get,
The Fates command us to repeat ;²
And to their wills we must succumb,
Quocunque trahunt, 'tis our doom. 460

¹ *The foe appear'd, drawn up and drill'd,*] To drill, is to exercise and teach the military discipline.

² *The glory we did lately get,*

The Fates command us to repeat ;] This is exactly in the style of victorious leaders. Thus Hannibal encouraged his men : “ These “ are the same Romans whom you have beaten so often.” And Octavius addressed his soldiers at Actium : “ It is the same Antony “ whom you once drove out of the field before Mutina : Be, as you “ have been, conquerors.”

This is the same numeric crew
 Which we so lately did subdue;
 The self-same individuals that
 Did run, as mice do from a cat,
 When we courageously did wield
 Our martial weapons in the field,
 To tug for victory: and when
 We shall our shining blades agen
 Brandish in terror o'er our heads,³
 They'll straight resume their wonted dreads.
 Fear is an ague, that forsakes
 And haunts, by fits, those whom it takes;
 And they'll opine they feel the pain
 And blows they felt to-day, again.

465

Then let us boldly charge them home,
 And make no doubt to overcome.

475

This said, his courage to inflame,
 He call'd upon his mistress' name,⁴
 His pistol next he cock'd anew,
 And out his nut-brown whinyard drew;⁵

480

³ — and when

We shall our shining blades agen

Brandish in terror o'er our heads,]

— τινάσσω φάσγανον ὄξυ. Homer.

⁴ *This said, his courage to inflame,*

He call'd upon his mistress' name,] Cervantes, upon almost every occasion, makes Quixote invoke his Dulcinea. Mr. Jarvis, in his life of Cervantes, observes, from the old collection of Spanish laws, that they hold it a noble thing to call upon the name of their mistresses, that their hearts may swell with an increase of courage, and their shame be the greater if they fail in their attempt.

⁵ *And out his nut-brown whinyard drew,]* This word whinyard signifies a sword. Skinner derives it from the Saxon winnan, to win or

And placing Ralpho in the front,⁶
 Reserv'd himself to bear the brunt,
 As expert warriors use; then ply'd,
 With iron heel, his courser's side,
 Conveying sympathetic speed 485
 From heel of knight to heel of steed.

Meanwhile the foe, with equal rage
 And speed, advancing to engage,
 Both parties now were drawn so close,
 Almost to come to handy-blows : 490
 When Orsin first let fly a stone
 At Ralpho; not so huge a one
 As that which Diomed did maul
 Æneas on the bum withal;⁷
 Yet big enough, if rightly hurl'd, 495
 T' have sent him to another world,

acquire honour: but, as it is chiefly used in contempt, Johnson derives it from whin, furze; so whinniard, the short scythe or instrument with which country people cut whins.

⁶ *And placing Ralpho in the front,*] Like Thraso in Terence. Eunuchs, iv. 7. who says, "Ego ero post principia."

⁷ — *not so huge a one*

As that which Diomed did maul

Æneas on the bum withal;]

— ὁ δὲ χερμάδιον λάβε χειρὶ

Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 Οἷοι νῦν ἑροτοὶ εἰς· ὁ δὲ μιν ῥεα πάλλε καὶ ὅλος.
 Τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς
 Ἰσχύφ ἐντρίφεται Iliad. v. 302.

And Juvenal :

— nec hunc lapidem, quali se Turnus, et Ajax ;
 Vel quo Tydides percussit pondere coxam
 Æneæ; sed quem valeant emittere dextræ
 Illis dissimiles, et nostro tempore nataæ. Sat. xv. 65.

Whether above ground, or below,
 Which saints, twice dipt, are destin'd to.^s
 The danger startled the bold Squire,
 And made him some few steps retire ; 500
 But Hudibras advanc'd to's aid,
 And rous'd his spirits half dismay'd :
 He wisely doubting lest the shot
 O' th' enemy, now growing hot,
 Might at a distance gall, press'd close 505
 To come, pell-mell, to handy-blows,
 And that he might their aim decline,
 Advanc'd still in an oblique line ;
 But prudently forbore to fire,
 Till breast to breast he had got nigher ;⁹ 510
 As expert warriors use to do,
 When hand to hand they charge their foe.
 This order the advent'rous Knight,
 Most soldier-like, observ'd in fight,
 When Fortune, as she's wont, turn'd fickle, 515
 And for the foe began to stickle.
 The more shame for her Goodyship
 To give so near a friend the slip.
 For Colon, choosing out a stone,
 Levell'd so right, it thump'd upon 520

^s *Which saints, twice dipt, are destin'd to.*] The anabaptists thought they obtained a higher degree of saintship by being re-baptized.

⁹ *But prudently forbore to fire,*

Till breast to breast he had got nigher ;] Oliver Cromwell ordered his sldiers to reserve their fire till they were near enough the enemy to be sure of doing execution.

His manly paunch, with such a force,
 As almost beat him off his horse.
 He loos'd his whinyard, and the rein,
 But laying fast hold on the mane,
 Preserv'd his seat: and, as a goose 525
 In death contracts his talons close,
 So did the Knight, and with one claw
 The tricker of his pistol draw.
 The gun went off; and as it was
 Still fatal to stout Hudibras, 530
 In all his feats of arms, when least
 He dreamt of it, to prosper best,
 So now he far'd: the shot let fly,
 At random, 'mong the enemy,
 Pierc'd Talgol's gaberdine,¹ and grazing 535
 Upon his shoulder, in the passing
 Lodg'd in Magnano's brass habergeon,²
 Who straight, A surgeon cry'd—a surgeon!
 He tumbled down, and, as he fell,
 Did murder! murder! murder! yell.³ 540
 This startled their whole body so,
 That if the Knight had not let go

¹ *Pierc'd Talgol's gaberdine,—*] An old French word for a smock frock, or coarse coat.

² *Lodg'd in Magnano's brass habergeon,*] Habergeon, a diminutive of the French word hauberg, a breast-plate; and derived from [the German] hals, collum, and bergen seu pergen, tegere. See Chaucer. Here it signifies the tinker's budget.

³ — *yell.*] To howl, or use a lamentable cry, from the Greek, *ιάλεμος*, or *ὀλολύζω*, ejulo, a mournful song used at funerals, and practised to this day in some parts of Ireland, and the highlands of Scotland.

His arms, but been in warlike plight,
 H' had won, the second time, the fight ;
 As, if the Squire had but fall'n on, 545
 He had inevitably done :
 But he, diverted with the care
 Of Hudibras his wound, forbare
 To press th' advantage of his fortune,
 While danger did the rest dishearten. 550
 For he with Cerdon b'ing engag'd
 In close encounter, they both wag'd
 The fight so well, 'twas hard to say
 Which side was like to get the day.
 And now the busy work of death 555
 Had tir'd them so, they 'greed to breathe,
 Preparing to renew the fight,
 When th' hard disaster of the knight,
 And th' other party, did divert
 And force their sullen rage to part. 560
 Ralpho press'd up to Hudibras,
 And Cerdon where Magnano was,
 Each striving to confirm his party
 With stout encouragements and hearty.
 Quoth Ralpho, Courage, valiant Sir, 565
 And let revenge and honour stir
 Your spirits up ; once more fall on,
 The shatter'd foe begins to run :
 For if but half so well you knew
 To use your vict'ry as subdue,⁴ 570

⁴ *For if but half so well you knew*

To use your vict'ry as subdue,] This perhaps has some reference

They durst not, after such a blow
 As you have giv'n them, face us now ;
 But from so formidable a soldier,
 Had fled like crows when they smell powder.
 Thrice have they seen your sword aloft 575
 Wav'd o'er their heads, and fled as oft :
 But if you let them recollect
 Their spirits, now dismay'd and check'd,
 You'll have a harder game to play
 Than yet y' have had, to get the day. 580

Thus spoke the stout Squire ; but was heard
 By Hudibras with small regard.
 His thoughts were fuller of the bang
 He lately took, than Ralph's harangue ;
 To which he answer'd, Cruel fate 585
 Tells me thy counsel comes too late,
 The clotted blood within my hose,⁵
 That from my wounded body flows,
 With mortal crisis doth portend
 My days to appropinque an end.⁶ 590

to prince Rupert, who was generally successful at his first onset, but lost his advantage by too long a pursuit. Echard, vol. ii. p. 480. The same is said of Hannibal, Florus, lib. ii. cap. 6. *Dubium deinde non erat, quin ultimum illum diem habitura fuerit Roma quintumque intra diem epulari Annibal in capitolio potuerit, si (quod Pœnum illum dixisse Adherbalem Bomilearis ferunt) Annibal quem-admodum sciret vincere, sic uti victoria scisset.* Cæsar said the same of Pompey. Sueton. in Vita.

⁵ In some editions—*the knotted blood*, for *clotted blood*.

⁶ *My days to appropinque an end.*] One of the knight's hard words, signifying to approach, or draw near to.

I am for action now unfit,
Either of fortitude or wit ;
Fortune, my foe, begins to frown,
Resolv'd to pull my stomach down.
I am not apt, upon a wound, 595
Or trivial basting, to despond ;
Yet I'd be loath my days to curtail ;
For if I thought my wounds not mortal,
Or that w' had time enough as yet .
To make an honourable retreat, 600
'Twere the best course ; but if they find
We fly, and leave our arms behind
For them to seize on, the dishonour,
And danger too, is such, I'll sooner
Stand to it boldly, and take quarter, 605
To let them see I am no starter.
In all the trade of war no feat
Is nobler than a brave retreat :
For those that run away, and fly,
Take place at least o' th' enemy. 610

This said, the Squire, with active speed,
Dismounted from his bony steed⁷
To seize the arms, which by mischance
Fell from the bold Knight in a trance.
These being found out, and restor'd 615
To Hudibras, their natural lord,
The active Squire, with might and main,
Prepar'd in haste to mount again.

⁷ *Dismounted from his bony steed*] In some editions it is *bonny* but I prefer the reading of 1678.

Thrice he assay'd to mount aloft ;
 But by his weighty bum, as oft 620
 He was pull'd back ; 'till having found
 Th' advantage of the rising ground,
 Thither he led his warlike steed,
 And having plac'd him right, with speed
 Prepar'd again to scale the beast, 625
 When Orsin, who had newly drest
 The bloody scar upon the shoulder
 Of Talgol, with Promethean powder,^s
 And now was searching for the shot
 That laid Magnano on the spot, 630
 Beheld the sturdy Squire aforesaid
 Preparing to climb up his horse-side ;
 He left his cure, and laying hold
 Upon his arms, with courage bold
 Cry'd out, 'Tis now no time to dally, 635
 The enemy begin to rally :
 Let us that are unhurt and whole
 Fall on, and happy man be's dole.⁹

^s *When Orsin, who had newly dress'd*

The bloody scar upon the shoulder

Of Talgol, with Promethean powder,] See canto ii. v. 225.—In a long enumeration of his several beneficent inventions, Prometheus, in Æschylus, boasts especially of his communicating to mankind the knowledge of medicines.

ἔδειξα κράσεις ὑπίων ἀκεσμάτων

αἷς τὰς ἀπάσας ἐξαμύνωνται νόσους.

Æsch. Prometh. vinet. v. 491. ed. Blomf.

⁹ *Fall on, and happy man be's dole.*] See Shakespeare, *Taming the Shrew*, Act i. and *Winter's Tale*, Act i. sc. 2.

Dole, from daclan, to distribute, signifies the shares formerly

This said, like to a thunderbolt,
 He flew with fury to th' assault, 640
 Striving the enemy to attack
 Before he reach'd his horse's back.
 Ralpho was mounted now, and gotten
 O'erthwart his beast with active vaulting,
 Wriggling his body to recover 645
 His seat, and cast his right leg over ;
 When Orsin, rushing in, bestow'd
 On horse and man so heavy a load,
 The beast was startled, and begun
 To kick and fling like mad, and run, 650
 Bearing the tough Squire, like a sack,
 Or stout king Richard, on his back ;¹
 'Till stumbling, he threw him down,²
 Sore bruis'd, and cast into a swoon.
 Meanwhile the Knight began to rouse 655
 The sparkles of his wonted prowess ;
 He thrust his hand into his hose,
 And found, both by his eyes and nose,

given at funerals and other occasions, May happiness be his share or lot, May the lot of the happy man be his. As we say of a person at the point of death, God rest his soul.

¹ *Bearing the tough Squire, like a sack,*

Or stout king Richard, on his back ;] After the battle of Bosworth-field, the body of Richard III. was stripped, and, in an ignominious manner, laid across a horse's back like a slaughter'd deer ; his head and arms hanging on one side, and his legs on the other, besmeared with blood and dirt.

² *'Till stumbling, he threw him down,]* We must here read stumbling, to make three syllables, as in verse 770 *lightening*, so in 875 read *sarcasmes* ; or, perhaps, we may read *stumbeling*, *sarcasems*, &c.

'Twas only choler, and not blood,
 That from his wounded body flow'd.³ 660
 This, with the hazard of the Squire,
 Enflam'd him with despightful ire ;
 Courageously he fac'd about,
 And drew his other pistol out,
 And now had half-way bent the cock, 665
 When Cerdon gave so fierce a shock,
 With sturdy truncheon, 'thwart his arm,
 That down it fell, and did no harm :
 Then stoutly pressing on with speed,
 Assay'd to pull him off his steed. 670
 The Knight his sword had only left,
 With which he Cerdon's head had cleft,
 Or at the least cropt off a limb,
 But Orsin came and rescu'd him.
 He with his lance attack'd the Knight 675
 Upon his quarters opposite.
 But as a bark, that in foul weather,
 Toss'd by two adverse winds together,
 Is bruis'd and beaten to and fro,
 And knows not which to turn him to : 680
 So far'd the Knight between two foes,
 And knew not which of them t' oppose ;
 'Till Orsin charging with his lance
 At Hudibras, by spiteful chance

³ *'Twas only choler, and not blood,*

That from his wounded body flow'd.] The delicate reader will easily guess what is here intended by the word choler.

Hit Cerdon such a bang, as stunn'd 685
 And laid him flat upon the ground.
 At this the Knight began to cheer up,
 And raising up himself on stirrup,
 Cry'd out, *Victoria!* lie thou there,⁴
 And I shall straight dispatch another, 690
 To bear thee company in death :⁵
 But first I'll halt awhile, and breathe.
 As well he might : for Orsin griev'd
 At th' wound that Cerdon had receiv'd,
 Ran to relieve him with his lore, 695
 And cure the hurt he made before.
 Meanwhile the Knight had wheel'd about,
 To breathe himself, and next find out
 Th' advantage of the ground, where best
 He might the ruffled foe infest. 700
 This being resolv'd, he spurr'd his steed,
 To run at Orsin with full speed,
 While he was busy in the care
 Of Cerdon's wound, and unaware :
 But he was quick, and had already 705
 Unto the part apply'd remedy ;
 And seeing th' enemy prepar'd,
 Drew up, and stood upon his guard :

⁴ *Cry'd out, Victoria! lie thou there,*] Thus Virgil and Homer :

Hesperiam metire jaeens. *Æn.* xii. 360.

Istie nunc, metuende, jaece. *Æn.* x. 557.

Ἐνταυθοῖ νῦν κείσο. *Il.* Φ. 122.

⁵ *And I shall straight dispatch another,*

To bear thee company in death :] This is a banter upon some of the speeches in Homer.

Then, like a warrior, right expert
 And skilful in the martial art, 710
 The subtle Knight straight made a halt,
 And judg'd it best to stay th' assault,
 Until he had reliev'd the Squire,
 And then, in order, to retire ;
 Or, as occasion should invite, 715
 With forces join'd renew the fight.
 Ralpho, by this time disentranc'd,
 Upon his bum himself advanc'd,
 Though sorely bruis'd ; his limbs all o'er,
 With ruthless bangs were stiff and sore ; 720
 Right fain he would have got upon
 His feet again, to get him gone ;
 When Hudibras to aid him came.
 Quoth he, and call'd him by his name,
 Courage, the day at length is ours, 725
 And we once more as conquerors,
 Have both the field and honour won,
 The foe is profligate, and run ;
 I mean all such as can, for some
 This hand hath sent to their long home ; 730
 And some lie sprawling on the ground,
 With many a gash and bloody wound.
 Cæsar himself could never say,
 He got two vict'ries in a day,
 As I have done, that can say, twice I, 735
 In one day, *veni, vidi, vici.*⁶

⁶ *As I have done, that can say, twice I,
 In one day, veni, vidi, vici.]* The favourite terms by which Cæsar

The foe's so numerous, that we
 Cannot so often vincere,⁷
 And they perire, and yet enow
 Be left to strike an after-blow. 740
 Then, lest they rally, and once more
 Put us to fight the bus'ness o'er,
 Get up, and mount thy steed; dispatch,
 And let us both their motions watch.

Quoth Ralph, I should not, if I were 745
 In case for action, now be here;
 Nor have I turn'd my back, or hang'd
 An arse, for fear of being bang'd.
 It was for you I got these harms,
 Advent'ring to fetch off your arms. 750
 The blows and drubs I have receiv'd,
 Have bruis'd my body, and bereav'd
 My limbs of strength: unless you stoop,
 And reach your hand to pull me up,
 I shall lie here, and be a prey 755
 To those who now are run away.

That thou shalt not, quoth Hudibras:
 We read, the ancients held it was
 More honourable far servare
 Civem, than slay an adversary; 760

described his victory over Pharnaces. In his consequent triumph at Rome, these words, (translated thus into English) I came, I saw, I overcame, were painted on a tablet, and carried before him. See Plutarch's Life of Julius Cæsar.

⁷ *The foe's so numerous, that we*

Cannot so often vincere,] A great general, being informed that his enemies were very numerous, replied, then there are enough to be killed, enough to be taken prisoners, and enough to run away.

The one we oft' to-day have done,
 The other shall dispatch anon :
 And tho' th' art of a diff'rent church,
 I will not leave thee in the lurch.⁸
 This said, he jogg'd his good steed nigher, 765
 And steer'd him gently toward the Squire ;
 Then bowing down his body, stretch'd
 His hand out, and at Ralpho reach'd ;
 When Trulla, whom he did not mind,
 Charg'd him like lightning behind. 770
 She had been long in search about
 Magnano's wound, to find it out ;
 But could find none, nor where the shot
 That had so startled him was got :
 But having found the worst was past, 775
 She fell to her own work at last,
 The pillage of the prisoners,
 Which in all feats of arms was hers :
 And now to plunder Ralph she flew,
 When Hudibras his hard fate drew 780
 To succour him ; for, as he bow'd
 To help him up, she laid a load
 Of blows so heavy, and plac'd so well,
 On th' other side, that down he fell.
 Yield, scoundrel base, quoth she, or die, 785
 Thy life is mine, and liberty :

⁸ *And tho' th' art of a diff'rent church,*

I will not leave thee in the lurch.] This is a sneer at the independents, who, when they had gotten possession of the government, deserted their old allies, the presbyterians, and treated them with great hauteur.

But if thou think'st I took thee tardy,
 And dar'st presume to be so hardy,
 To try thy fortune o'er afresh,
 I'll wave my title to thy flesh, 790
 Thy arms and baggage, now my right :
 And if thou hast the heart to try't,
 I'll lend thee back thyself awhile,⁹
 And once more, for that carcase vile,
 Fight upon tick.—Quoth Hudibras, 795
 Thou offer'st nobly, valiant lass,
 And I shall take thee at thy word.
 First let me rise, and take my sword ;
 That sword, which has so oft this day
 Through squadrons of my foes made way, 800
 And some to other worlds dispatch'd,
 Now with a feeble spinster match'd,
 Will blush with blood ignoble stain'd,
 By which no honour's to be gain'd.¹
 But if thou'lt take m' advice in this, 805
 Consider, while thou may'st, what 'tis
 To interrupt a victor's course,
 B' opposing such a trivial force.

⁹ *I'll lend thee back thyself awhile,*] Charles XII. king of Sweden, having taken a town from the duke of Saxony, then king of Poland, the duke intimated that there must have been treachery in the case. On which Charles offered to restore the town, replace the garrison, and then take it by storm.

¹ *By which no honour's to be gain'd.*]

— Nullum memorabile nomen

Fœmineâ in pœnâ est, nec habet victoria laudem.

Virg. Æneid. ii. 584.

For if with conquest I come off,
 And that I shall do sure enough, 810
 Quarter thou canst not have, nor grace,
 By law of arms, in such a case ;
 Both which I now do offer freely.

I scorn, quoth she, thou coxcomb silly,
 Clapping her hand upon her breech, 815
 To shew how much she priz'd his speech,
 Quarter or counsel from a foe :
 If thou canst force me to it, do.
 But lest it should again be said,
 When I have once more won thy head, 820
 I took thee napping, unprepar'd,
 Arm, and betake thee to thy guard.

This said, she to her tackle fell,
 And on the Knight let fall a peal
 Of blows so fierce, and prest so home, 825
 That he retir'd, and follow'd's bum.
 Stand to't, quoth she, or yield to mercy,
 It is not fighting *arsie-versie* ²
 Shall serve thy turn.—This stirr'd his spleen
 More than the danger he was in, 830
 The blows he felt, or was to feel,
 Although th' already made him reel.
 Honour, despight, revenge, and shame,
 At once into his stomach came ;

² — *arsie-versie*] That is, ὄστρον πρότερον, wrong end foremost, bottom upward : but it originally signified averte ignem, Tuseorum lingua, Arse averte, verse ignem constat appellari: unde, Afranius ait, inscribat aliquis in ostio arse verse. S. Pompeius Festus de verborum significatione, p. 18.

Which fir'd it so, he rais'd his arm 835
Above his head, and rain'd a storm
Of blows so terrible and thick,
As if he meant to hash her quick.
But she upon her truncheon took them,
And by oblique diversion broke them ; 840
Waiting an opportunity
To pay all back with usury,
Which long she fail'd not of ; for now
The Knight, with one dead-doing blow,
Resolving to decide the fight, 845
And she with quick and cunning slight
Avoiding it, the force and weight
He charg'd upon it was so great,
As almost sway'd him to the ground :
No sooner she th' advantage found, 850
But in she flew ; and seconding,
With home-made thrust, the heavy swing,
She laid him flat upon his side,
And mounting on his trunk astride,
Quoth she, I told thee what would come 855
Of all thy vapouring, base scum.
Say, will the law of arms allow
I may have grace, and quarter now ?
Or wilt thou rather break thy word,
And stain thine honour, than thy sword ? 860
A man of war to damn his soul,
In basely breaking his parole.
And when before the fight, th' hadst vow'd
To give no quarter in cold blood ;

Now thou hast got me for a Tartar,³ 865
 To make m' against my will take quarter ;
 Why dost not put me to the sword,
 But cowardly fly from thy word ?

³ *Now thou hast got me for a Tartar,*

To make m' against my will take quarter ;] The Tartars had much rather die in battle than take quarter. Hence the proverb, Thou hast caught a Tartar.—A man catches a Tartar when he falls into his own trap, or having a design upon another, is caught himself.

Help, help, cries one, I have caught a Tartar. Bring him along, answers his comrade. He will not come, says he. Then come without him, quoth the other. But he will not let me, says the Tartar-catcher. I have somewhere read the following lines :

Seres inter nationemque Tartaram
 Flagrabat bellum, fortiter vero prælians
 Ter ipse manu propria Tartarum occupans.
 Extemplo exclamat—Tartarum prehendi manu ;
 Veniat ad me, Dux inquit exereitus,
 At se venire velle Tartarus negat :
 At teum dueas illieo—sed non vult sequi,
 Tu solus venias—Vellem, sed non me sinit.

Plautus has an expression not much unlike this,—*potitus est hostium*, to signify he was taken prisoner.—Mr. Peek, see *New Memoirs of Milton's Life*, p. 237, explains it in a different manner. "Bajazet," says he, "was taken prisoner by Tamerlane, who, when he first saw him, generously asked, 'Now, sir, if you had taken me prisoner, as I have you, tell me, I pray, what you would have done with me?' 'If I had taken you prisoner,' said the foolish Turk, 'I would have thrust you under the table when I did eat, to gather up the crumbs with the dogs ; when I rode out, I would have made your neck a horsing-block ; and when I travelled, you also should have been carried along with me in an iron cage, for every fool to hoot and shout at.' 'I thought to have used you better,' said the gallant Tamerlane ; 'but since you intended to have served me thus, you have' (*caught a Tartar*, for hence I reckon came that proverb), 'justly pronounced your doom.'"

Quoth Hudibras, The day's thine own ;
 Thou and thy stars have cast me down : 870
 My laurels are transplanted now,
 And flourish on thy conqu'ring brow :
 My loss of honour's great enough,
 Thou needst not brand it with a scoff :
 Sarcasms may eclipse thine own, 875
 But cannot blur my lost renown :
 I am not now in fortune's power,
 He that is down can fall no lower.⁴
 The ancient heroes were illust'rous
 For being benign, and not blust'rous 880
 Against a vanquish'd foe : their swords
 Were sharp and trenchant, not their words ;
 And did in fight but cut work out
 T'employ their courtesies about.⁵
 Quoth she, Altho' thou hast deserv'd, 885
 Base Slubberdegullion,⁶ to be serv'd

⁴ *He that is down can fall no lower.*]

Qui decumbit humi, non habet unde cadat.

⁵ *And did in fight but cut work out*

T'employ their courtesies about.] See Cleveland, p. 144. in his letter to the Protector. "The most renowned heroes have ever with
 "such tenderness cherished their captives, that their swords did but
 "cut out work for their courtesies." Thus Ovid :

Quo quis enim major, magis est placabilis iræ

Et faciles motus mens generosa capit.

And again the same :

Corpora magnanimo satis est prostrasse leoni

Pugna suum finem, cum jacet hostis, habet.

Ovid. Trist. lib. iii.

⁶ — *Slubberdegullion,*] That is, a drivelling fool : to slubber or slabber, in British, is to drivel ; in the Teutonic, it signifies to slip .

As thou didst vow to deal with me,
 If thou hadst got the victory ;
 Yet I should rather act a part
 That suits my fame, than thy desert. 890
 Thy arms, thy liberty, beside
 All that's on th' outside of thy hide,
 Are mine by military law,⁷
 Of which I will not bate one straw ;
 The rest, thy life and limbs, once more, 895
 Though doubly forfeit, I restore.

Quoth Hudibras, It is too late
 For me to treat or stipulate ;
 What thou command'st I must obey ;
 Yet those whom I expugn'd to-day, 900
 Of thine own party, I let go,
 And gave them life and freedom too,
 Both dogs and bear, upon their parol,
 Whom I took pris'ners in this quarrel.

Quoth Trulla, Whether thou or they 905
 Let one another run away,
 Concerns not me ; but was't not thou
 That gave Crowdero quarter too ?
 Crowdero, whom in irons bound,
 Thou basely threw'st into Lob's pound,^s 910

or slide, and so metaphorically to do a thing ill or faultily, or negligently ; and gul, or gullion, the diminutive, a fool, or person easily imposed upon.

⁷ *Are mine by military law,*] In public duels all horses, pieces of broken armour, or other furniture that fell to the ground, after the combatants entered the lists, were the fees of the marshal.

^s — *Lob's pound,*] A vulgar expression for any place of con-

Where still he lies, and with regret
 His generous bowels rage and fret :
 But now thy carcase shall redeem,
 And serve to be exchang'd for him.

This said, the Knight did straight submit,
 And laid his weapons at her feet :
 Next he disrob'd his gaberdine,
 And with it did himself resign.
 She took it, and forthwith divesting
 The mantle that she wore, said, jesting, 920
 Take that, and wear it for my sake ;
 Then threw it o'er his sturdy back :
 And as the French, we conquer'd once,
 Now give us laws for pantaloons,
 The length of breeches, and the gathers, 925
 Port-cannons, perriwigs, and feathers,⁹

finement, particularly the stocks.—Dr. Grey mentions a story of Mr. Lob, a preacher among the dissenters. When their meetings were prohibited, he contrived a trap-door in his pulpit, which led, through many dark windings, into a cellar. His adversaries once pursued him into these recesses, and, groping about, said to one another, that they were got into Lob's pound.

This gentleman, or one of the same name and calling, is mentioned by Mr. Prior, in his epistle to Fleetwood Shephard, esquire :

So at pure barn of loud non-con,
 Where with my granam I have gone,
 When Lobb had sifted all his text,
 And I well hop'd the pudding next,
 " Now to apply," has plagu'd me more
 Than all his villain cant before.

*9 And as the French, we conquer'd once,
 Now give us laws for pantaloons,
 The length of breeches, and the gathers,*

Port-cannons, perriwigs, and feathers,] Our successful battles in France have always been mentioned with pleasurè; and we seem at

Just so the proud, insulting lass
Array'd and dighted Hudibras.¹

no time to have been averse to the French fashions. Pantaloons were a kind of loose breeches, commonly made of silk, and puffed, which covered the legs, thighs, and part of the body. They are represented in some of Vandyke's pictures, and may be seen in the harlequin entertainments.—Port-eannons, were ornaments about the knees of the breeches; they were grown to such excess in France, that Molière was thought to have done good service, by laughing them out of fashion. Mr. Butler, in his *Genuine Remains*, vol. ii. p. 83, says of the huffing courtier, he walks in his Port-eannons like one that stalks in long grass. In his *Genuine Remains*, our poet often derides the violent imitation of French fashions. In the second volume is a satire entirely on this subject, which was a very proper object of ridicule, as after the Restoration, not only the politics of the court led to it, but, likewise, an earnest desire among the old cavaliers of avoiding the formal and precise gravity of the times immediately preceeding. In the Pindaric Ode to the memory of Du Val, a poem allowed to be written by our author :

In France, the staple of new modes,
Where garbs and miens are eurrent goods,¹
That serves the ruder northern nations,
With methods of address and treat,
Prescribes new garnitures and fashions,
And how to drink, and how to eat,
No out of fashion wine or meat;
Conform their palates to the mode,
And relish that, and not the food;
And, rather than transgress the rule,
Eat kitchen-stuff, and stinking fowl;
For that which we call stinking here,
Is but piquant, and haut-gout, there.

Perriwigs were brought from France about the latter end of the reign of James the first, but not much in use 'till after the Restoration.*

¹ *Array'd and dighted Hudibras.*] Dighted, from the Anglo-Saxon word *digtan*, to dress, fit out, polish.

* At first, they were of an immense size in large flowing curls, as we see them in eternal buckles in Westminster Abbey, and on other

Meanwhile the other champions, yerst²
 In hurry of the fight disperst, 930
 Arriv'd, when Trulla'd won the day,
 To share in th' honour and the prey,
 And out of Hudibras his hide,
 With vengeance to be satisfy'd ;
 Which now they were about to pour 935
 Upon him in a wooden show'r :
 But Trulla thrust herself between,
 And striding o'er his back agen,
 She brandish'd o'er her head his sword,
 And vow'd they should not break her word ;
 Sh' had given him quarter, and her blood,
 Or theirs, should make that quarter good.
 For she was bound, by law of arms,
 To see him safe from further harms.
 In dungeon deep Crowdero cast 945
 By Hudibras, as yet lay fast,
 Where to the hard and ruthless stones,³
 His great heart made perpetual moans ;
 Him she resolv'd that Hudibras
 Should ransom, and supply his place. 950

² — *yerst*] Erst, adverb, superlative degree, i. e. first, from *er*, before.

³ *Where to the hard and ruthless stones,*] Thus Virgil :
Montibus et silvis studio jactabat inani.

monuments. Lord Bolingbroke is said to be the first who tied them up in knots, as the counsellors wore them some time ago : this was esteemed so great an undress, that when his lordship first went to court in a wig of this fashion queen Anne was offended, and said to those about her, “ this man will come to me next court-day in his “ night-cap.”

This stopp'd their fury, and the basting
 Which toward Hudibras was hasting.
 They thought it was but just and right,
 That what she had achiev'd in fight,
 She should dispose of how she pleas'd ; 955
 Crowdero ought to be releas'd :
 Nor could that any way be done
 So well, as this she pitch'd upon :
 For who a better could imagine ?
 This therefore they resolv'd t' engage in. 960
 The Knight and Squire first they made
 Rise from the ground where they were laid,
 Then mounted both upon their horses,
 But with their faces to the arses.
 Orsin led Hudibras's beast, 965
 And Talgol that which Ralpho prest ;
 Whom stout Magnano, valiant Cerdon,
 And Colon, waited as a guard on ;
 All ush'ring Trulla, in the rear,
 With th' arms of either prisoner. 970
 In this proud order and array,
 They put themselves upon their way,
 Striving to reach th' enchanted Castle,
 Where stout Crowdero in durance lay still.
 Thither with greater speed than shows, 975
 And triumph over conquer'd foes,
 Do use t' allow ; or than the bears,
 Or pageants born before lord-mayors,⁴

⁴ — or than the bears,

Or pageants born before lord-mayors,] I believe at the lord-

Are wont to use, they soon arriv'd,
 In order, soldier-like contriv'd : 980
 Still marching in a warlike posture,
 As fit for battle as for muster.
 The Knight and Squire they first unhorse,
 And, bending 'gainst the fort their force,
 They all advanc'd, and round about 985
 Begirt the magical redoubt.
 Magnan' led up in this adventure,
 And made way for the rest to enter :
 For he was skilful in black art,
 No less than he that built the fort,⁵ 990
 And with an iron mace laid flat
 A breach, which straight all enter'd at,
 And in the wooden dungeon found
 Crowdero laid upon the ground :
 Him they release from durance base, 995
 Restor'd t' his fiddle and his case,
 And liberty, his thirsty rage
 With luscious veng'ance to assuage ;
 For he no sooner was at large,
 But Trulla straight brought on the charge,

mayor's show, bears were led in procession, and afterwards baited for the diversion of the populace.*

⁵ *For he was skilful in black art,*

No less than he that built the fort,] Magnano is before described as a blacksmith, or tinker. See Canto ii. l. 336.

* The procession of the mob to the stocks is compared to three things: a Roman triumph, a lord-mayor's show, and leading bears about the streets.

And in the self-same limbo put
 The Knight and Squire, where he was shut ;
 Where leaving them i' th' wretched hole,⁶
 Their bangs and durance to condole,
 Confin'd and conjur'd into narrow 1005
 Enchanted mansion, to know sorrow,
 In the same order and array
 Which they advanc'd, they march'd away :
 But Hudibras, who scorn'd to stoop
 To fortune, or be said to droop, 1010
 Cheer'd up himself with ends of verse,
 And sayings of philosophers.

Quoth he, Th' one half of man, his mind,
 Is, *sui juris*, unconfin'd,⁷
 And cannot be laid by the heels, 1015
 What e'er the other moiety feels.
 'Tis not restraint, or liberty,⁸
 That makes men prisoners or free ;

⁶ *Where leaving them i' th' wretched hole,*] In the edition of 1704 it is printed in *Hockly hole*, meaning, by a low pun, the place where their hoeks or ankles, were confined. Hoekley Hole, or Hoekley i' th' Hole, was the name of a place resorted to for vulgar diversions.

⁷ *Quoth he, Th' one half of man, his mind,*

Is, sui juris, unconfin'd,] Our author here shews his learning, by bantering the stoic philosophy ; and his wit, by comparing Alexander the Great with Diogenes.

⁸ *'Tis not restraint, or liberty,*

That makes men prisoners or free ;

But perturbations that possess

The mind, or equanimities.]

Quisnam igitur liber ? sapiens, sibi qui imperiosus ;

Quem neque pauperies, neque mors, neque vineula terrent :

But perturbations that possess
 The mind, or equanimities. 1020
 The whole world was not half so wide
 To Alexander, when he cry'd,
 Because he had but one to subdue,⁹
 As was a paltry narrow tub to
 Diogenes ; who is not said,¹ 1025
 For aught that ever I could read,
 To whine, put finger i' th' eye, and sob,
 Because h' had ne'er another tub.
 The ancients make two sev'ral kinds
 Of prowess in heroic minds, 1030

Responsare cupidinibus, contemnere honores
 Fortis ; et in seipso totus teres atque rotundus,
 Externi ne quid valeat per læve morari ;
 In quem manea ruit semper fortuna.

Horat. lib. ii. Sat. vii. 83.

Κακὸς δεσμὸς, σώματος μὲν τύχη, ψυχῆς δὲ κακία· ὁ μὲν γὰρ τὸ σῶμα
 λελυμένος, τὴν δὲ ψυχὴν δεδεμένος, δοῦλος· ὁ δ' αὖ τὸ σῶμα δεδεμένος, τὴν δὲ
 ψυχὴν λελυμένος, ἐλεύθερος. Epict. p. 94. ed. Relandi, 1711.

• *The whole world was not half so wide
 To Alexander, when he cry'd,
 Because he had but one to subdue.*]

Unus Pellæo juveni non sufficit orbis :
 Æstuat infelix angusto limite mundi.

Juven. Sat. x. 168.

¹ *Diogenes ; who is not said,]*

— Dolia nudi

Non ardent Cynici : si fregeris, altera fiet
 Cras domus, aut eadem plumbo commissa manebit.
 Sensit Alexander, testa cum vidit in illa
 Magnum habitatorem, quanto felicior hic, qui
 Nil cuperet, quam qui totum sibi posceret orbem,
 Passurus gestis æquanda pericula rebus.

Juven. Sat. xiv. 308.

The active and the passive valiant,
 Both which are *pari libra* gallant ;
 For both to give blows, and to carry,
 In fights are equi-necessary :
 But in defeats, the passive stout 1035
 Are always found to stand it out
 Most desp'rately, and to out-do
 The active, 'gainst a conqu'ring foe :
 Tho' we with blacks and blues are suggil'd,²
 Or, as the vulgar say, are cudgel'd ; 1040
 He that is valiant, and dares fight,
 Though drubb'd, can lose no honour by't.
 Honour's a lease for lives to come,
 And cannot be extended from
 The legal tenant :³ 'tis a chattel 1045
 Not to be forfeited in battel.⁴
 If he that in the field is slain,
 Be in the bed of honour lain,⁵

² — *suggil'd,*] From *suggillo*, to beat black and blue.

³ *Honour's a lease for lives to come,*
And cannot be extended from
The legal tenant :—]

Vivit post funera virtus.

⁴ — — 'tis a chattel

Not to be forfeited in battel.] A man cannot be deprived of his honour, or forfeit it to the conqueror, as he does his arms and accoutrements.

⁵ *If he that in the field is slain,*

Be in the bed of honour lain,] “ The bed of honour,” says Farquhar, “ is a mighty large bed. Ten thousand people may lie in it “ together, and never feel one another.”

He that is beaten may be said
 To lie in honour's truckle-bed.⁶ 1050
 For as we see th' eclipsed sun
 By mortals is more gaz'd upon
 Than when, adorn'd with all his light,
 He shines in serene sky most bright ;
 So valour, in a low estate, 1055
 Is most admir'd and wonder'd at.

Quoth Ralph, How great I do not know
 We may, by being beaten, grow ;
 But none that see how here we sit,
 Will judge us overgrown with wit. 1060
 As gifted brethren, preaching by
 A carnal hour-glass,⁷ do imply
 Illumination, can convey
 Into them what they have to say,
 But not how much ; so well enough 1065
 Know you to charge, but not draw off.
 For who, without a cap and bauble,⁸
 Having subdu'd a bear and rabble,

⁶ *He that is beaten may be said*

To lie in honour's truckle-bed.] The truckle-bed is a small bed upon wheels, which goes under the larger one.

⁷ *As gifted brethren, preaching by*

A carnal hour-glass,—] This preaching by the hour gave room for many jokes. A punning preacher, having talked a full hour, turned his hour-glass, and said: Come, my friends, let us take the other glass. The frames for these hour-glasses remained in many churches till very lately.

⁸ *For who, without a cap and bauble,*] Who but a fool or child, one who deserves a fool's cap, or a child's play-thing.

And might with honour have come off,
 Would put it to a second proof: 1070
 A politic exploit, right fit
 For presbyterian zeal and wit.⁹

Quoth Hudibras, That cuckoo's tone,
 Ralpho, thou always harp'st upon ;
 When thou at any thing would'st rail, 1075
 Thou mak'st presbytery thy scale
 To take the height on't, and explain
 To what degree it is profane.
 What s'ever will not with thy—what d'ye call
 Thy light—jump right, thou call'st synodical.
 As if presbytery were a standard
 To size what s'ever's to be slander'd.
 Dost not remember how this day
 Thou to my beard wast bold to say,
 That thou could'st prove bear-baiting equal 1085
 With synods, orthodox and legal ?
 Do, if thou can'st, for I deny't,
 And dare thee to't with all thy light.¹

⁹ *A politic exploit, right fit*

For presbyterian zeal and wit.] Ralpho, being chagrined by his situation, not only blames the misconduct of the knight, which had brought them into the scrape, but sneers at him for his religious principles. The independents, at one time, were as inveterate against the presbyterians, as both of them were against the church. For an explanation of some following verses, see the note on Canto i. 457.

¹ *And dare thee to't with all thy light.*] The independents were great pretenders to the light of the spirit. They supposed that all their actions, as well as their prayers and preachings, were immediately directed by it.

Quoth Ralpho, Truly that is no
 Hard matter for a man to do, 1090
 That has but any guts in's brains,²
 And could believe it worth his pains ;
 But since you dare and urge me to it,
 You'll find I've light enough to do it.

Synods are mystical bear-gardens, 1095
 Where elders, deputies, church-wardens,
 And other members of the court,
 Manage the Babylonish sport.
 For prolocutor, scribe, and bearward,
 Do differ only in a mere word. 1100
 Both are but sev'ral synagogues
 Of carnal men, and bears, and dogs :
 Both antichristian assemblies,
 'To mischief bent, as far's in them lies :
 Both stave and tail with fierce contests, 1105
 The one with men, the other beasts.
 The difference is, the one fights with
 The tongue, the other with the teeth ;
 And that they bait but bears in this,
 In th' other souls and consciences ; 1110
 Where saints themselves are brought to stake³
 For gospel-light, and conscience-sake ;

² *That has but any guts in's brains,*] A proverbial expression for one who has some share of common sense.

³ *Where saints themselves are brought to stake*] The presbyterians, when in power, by means of their synods, assemblies, classes, scribes, presbyters, triers, orders, censures, curses, &c. &c. persecuted the ministers, both of the independents and of the church of England,

Expos'd to scribes and presbyters,
 Instead of mastiff dogs and curs ;
 Than whom th' have less humanity, 1115
 For these at souls of men will fly.
 This to the prophet did appear,
 Who in a vision saw a bear,
 Prefiguring the beastly rage
 Of church-rule, in this latter age :⁴ 1120
 As is demonstrated at full
 By him that baited the pope's bull.⁵
 Bears naturally are beasts of prey,
 That live by rapine ; so do they.
 What are their orders, constitutions, 1125
 Church-censures, curses, absolutions,
 But sev'ral mystic chains they make,
 To tie poor christians to the stake ?
 And then set heathen officers,
 Instead of dogs, about their ears.⁶ 1130

with violence and cruelty little short of the inquisition. Sir Roger L'Estrange mentions some strong instances of their persecuting tenets.

⁴ *This to the prophet did appear,
 Who in a vision saw a bear,
 Prefiguring the beastly rage*

Of church-rule, in this latter age ;] Daniel vii. 5. And behold another beast, a second, like to a bear ; and it raised up itself on one side ; and it had three ribs in the mouth of it, between the teeth of it : and they said thus unto it, Arise, devour much flesh.

⁵ *As is demonstrated at full*

By him that baited the pope's bull.] The baiting of the pope's bull was the title of a pamphlet written by Henry Burton, rector of St. Matthew, Friday-street, and printed at London in 1627.

⁶ *And then set heathen officers,*

Instead of dogs, about their ears.] Tacitus says of the persecu-

For to prohibit and dispense,
 To find out, or to make offence;
 Of hell and heav'n to dispose,
 To play with souls at fast and loose;
 To set what characters they please, 1135
 And mulcts on sin or godliness;
 Reduce the church to gospel-order,
 By rapine, sacrilege, and murder;
 To make presbytery supreme,
 And kings themselves submit to them;⁷ 1140
 And force all people, tho' against
 Their consciences, to turn saints;
 Must prove a pretty thriving trade,
 When saints monopolists are made:
 When pious frauds, and holy shifts, 1145
 Are dispensations, and gifts;
 There godliness becomes mere ware,
 And ev'ry synod but a fair.
 Synods are whelps o' th' Inquisition,
 A mungrel breed of like pernicion,⁸ 1150

tions under Nero, *Pereuntibus addita ludibria, ut ferarum tergis
 contexti, laniatu canum interirent.* Annal. xv. 44.

⁷ *To make presbytery supreme,*

And kings themselves submit to them;] The disciplinarians, in the reign of queen Elizabeth, maintained that kings ought to be subject to ecclesiastical censures, as well as other persons. This doctrine was revived by the presbyterians afterwards, and actually put in practice by the Scots, in their treatment of Charles II. while he continued among them. The presbyterians, in the civil war, maintained that princes must submit their sceptres, and throw down their crowns before the church, yea, to lick up the dust of the feet of the church.

⁸ *A mungrel breed of like pernicion,]* The word pernicion, per-
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And growing up, became the sires
 Of scribes, commissioners, and triers ;⁹
 Whose bus'ness is, by cunning slight,
 To cast a figure for men's light ;
 To find, in lines of beard and face, 1155
 The physiognomy of grace ;¹
 And by the sound and twang of nose,
 If all be sound within disclose,

haps, is coined by our author : he means of like destructive effect, from the Latin pernicies, though it is used elsewhere.

⁹ *Of scribes, commissioners, and triers ;*] The presbyterians had a set of officers called the triers, who examined the candidates for orders, and the presentees to benefices, and sifted the qualifications of lay elders. See the preface to Walker's *Sufferings of the Clergy*. As the presbyterians demanded of the church of England, What command, or example, have you for kneeling at the communion, for wearing a surplice, for lord bishops, for a penned liturgy, &c. &c. so the independents retorted upon them ; Where are your lay elders, your presbyters, your classes, your synods, to be found in Scripture ? where your steeple houses, and your national church, or your tithes, or your metre psalms, or your two sacraments ? shew us a command or example for them. Dr. Hammond's *View of the Directory*.

¹ *To find, in lines of beard and face,*

The physiognomy of grace :] The triers pretended to great skill in these matters. If they disliked the face or beard of a man, if he happened to be of a ruddy complexion, or cheerful countenance, they would reject him on these accounts. The precise and puritanical faces of those days may be observed in the prints of the most eminent dissenters.

The modern reader may be inclined to think the dispute between the knight and the squire rather too long. But if he considers that the great object of the poem was to expose to scorn and contempt those sectaries, and those pretenders to extraordinary sanctity, who had overturned the constitution in church and state ; and, beside that, such enthusiasts were then frequently to be met with ; he will not wonder that the author indulges himself in this fine train of wit and humour.

Free from a crack, or flaw of sinning,
 As men try pipkins by the ringing;² 1160
 By black caps, underlaid with white,³
 Give certain guess at inward light;
 Which serjeants at the gospel wear,⁴
 To make the sp'ritual calling clear.
 The handkerchief about the neck, 1165
 —Canonical cravat of smeck,⁵

² *Free from a crack, or flaw of sinning,*

As men try pipkins by the ringing ;] They judged of man's inward grace by his outward complexion. Dr. Echard says, "if a man had but a little blood in his cheeks, his condition was accounted very dangerous, and it was almost an infallible sign of reprobation: and I will assure you," says he, "a very honest man, of a very sanguine complexion, if he chance to come by an officious zealot's house, might be put in the stocks only for looking fresh in a frosty morning."

— pulsa, dignoscere cautus

Quid solidum crepet, et pietæ tectoria linguæ.

Persius, Sat. v. 24.

³ *By black caps, underlaid with white,]* Many persons, particularly the dissenters, in our poet's time, were fond of wearing black caps lined with white. See the print of Baxter, and others. These caps, however, were not peculiar to the protestant sectaries, nor always of a black colour; master Drurie, a jesuit, who, with a hundred of his auditors, lost his life, October 26, 1623, by the sinking of the garret floor, where he was preaching, is thus described: "When he had read (his text) he sat down in the chaire, and put upon his head a red quilt cap, having a linnen white one under it, turned up about the brims, and so undertooke his text."—The doleful Evensong, by Thomas Good, 4to. This continued a fashion for many years after.

⁴ *Which serjeants at the gospel wear,]* The coif, or black worn on the head, is the badge of a serjeant at law.

⁵ *The handkerchief about the neck,*

—Canonical cravat of smeck,] A club or junto, which wrote several

From whom the institution came,
 When church and state they set on flame,
 And worn by them as badges then
 Of spiritual warfaring-men,— 1170
 Judge rightly if regeneration
 Be of the newest cut in fashion :
 Sure 'tis an orthodox opinion,
 That grace is founded in dominion.⁶
 Great piety consists in pride ; 1175
 To rule is to be sanctify'd :
 To domineer, and to controul,
 Both o'er the body and the soul,

books against the king, consisting of five eminent holders forth, namely : Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow ; the initials of their names make the word Smeetymnws : and, by way of distinction, they wore handkerchiefs about their necks, which afterwards degenerated into carnal eravats. Hall, bishop of Exeter, presented an humble remonstrance to the high court of parliament, in behalf of liturgy and episcopaey ; which was answered by the junto under this title, *The Original of Liturgy and Episcopacy discussed by SMECTYMNUUS* ; John Milton is supposed to have been concerned in writing it.—For an account of Thomas Young, see Warton's notes on Milton.—The five counsellors of Charles II. in the year 1670, Clifford, Arlington, Buckingham, Ashley, Lauderdale, were called the Cabal, from the initials of their names.—Mr. Mark Noble, in his *Memoirs of the Cromwell Family*, says, “ When Oliver resided at St. Ives, he usually “ went to church with a piece of red flannel about his neck, as he “ was subject to an inflammation in his throat.” p. 105. note.

⁶ *Sure 'tis an orthodox opinion,*

That grace is founded in dominion.] The presbyterians had such an esteem for power, that they thought those who obtained it shewed a mark of grace ; and that those only who had grace were entitled to power.

Is the most perfect discipline
 Of church-rule, and by right divine. 1180
 Bell and the Dragons chaplains were
 More moderate than those by far : ⁷
 For they, poor knaves, were glad to cheat,
 To get their wives and children meat ;
 But these will not be fobb'd off so, 1185
 They must have wealth and power too ;
 Or else, with blood and desolation,
 They'll tear it out o' th' heart o' th' nation.

Sure these themselves from primitive
 And heathen priesthood do derive, 1190
 When butchers were the only clerks, ⁸
 Elders and presbyters of kirks ;
 Whose directory was to kill ;
 And some believe it is so still. ⁹
 The only diff'rence is, that then 1195
 They slaughter'd only beasts, now men.
 For them to sacrifice a bullock,
 Or, now and then, a child to Moloch,
 They count a vile abomination,
 But not to slaughter a whole nation. 1200

⁷ *Bell and the Dragons chaplains were*

More moderate than these by far :] The priests, their wives, and children, feasted upon the provisions offered to the idol, and pretended that he had devoured them. See the Apocrypha.

⁸ *When butchers were the only clerks,*] Both in the heathen and jewish sacrifices, the animal was frequently slain by the priests.

⁹ *Whose directory was to kill ;*

And some believe it is so still.] A banter on the directory, or form of service drawn up by the presbyterians, and substituted for the common prayer.

Presbytery does but translate
 The papacy to a free state,
 A common-wealth of popery,
 Where ev'ry village is a see
 As well as Rome, and must maintain 1205
 A tithe-pig metropolitan ;
 Where every presbyter, and deacon,
 Commands the keys for cheese and bacon ;¹
 And ev'ry hamlet's governed
 By's holiness, the church's head,² 1210
 More haughty and severe in's place
 Than Gregory and Boniface.³

¹ *Where every presbyter, and deacon,*

Commands the keys for cheese and bacon ;] Daniel Burgess, dining with a gentlewoman of his congregation, and a large uncut Cheshire cheese being brought to table, he asked where he should cut it. She replied, Where you please, Mr. Burgess. Upon which he ordered his servant to carry it to his own house, for he would cut it at home.

² *And ev'ry hamlet's governed*

By's holiness, the church's head,] The gentlemen of Cheshire sent a remonstrance to the parliament, wherein they complained, that, instead of having twenty-six bishops, they were then governed by a numerous presbytery, amounting, with lay-elders and others, to 40,000. This government, say they, is purely papal, for every minister exercises papal jurisdiction. Dr. Grey quotes from sir John Birkenhead revived :

But never look for health nor peace
 If once presbytery jade us,
 When every priest becomes a pope,
 When tinkers and sow-gelders,
 May, if they can but 'scape the rope,
 Be princes and lay-elders.

³ *More haughty and severe in's place*

Than Gregory and Boniface.] The former was consecrated in the year 1073, the latter elected in 1294. Two most insolent and assum-

Such church must, surely, be a monster
 With many heads : for if we conster
 What in th' Apocalypse we find, 1215
 According to th' Apostles' mind,
 'Tis that the Whore of Babylon,
 With many heads did ride upon ;⁴
 Which heads denote the sinful tribe
 Of deacon, priest, lay-elder, scribe. 1220
 Lay-elder, Simeon to Levi,⁵
 Whose little finger is as heavy

ing popes, who wanted to raise the tiara above all the crowned heads in christendom. Gregory the seventh, commonly called Hildebrand, was the first who arrogated to himself the authority to excommunicate and depose the emperor. Boniface the third, was he who assumed the title of universal bishop. Boniface the eighth, at the jubilee instituted by himself, appeared one day in the habit of a pope, and the next day in that of an emperor. He caused two swords to be carried before him, to shew that he was invested with all power ecclesiastical and temporal.

⁴ *'Tis that the Whore of Babylon,*

With many heads did ride upon ;] The church of Rome has often been compared to the whore of Babylon, mentioned in the seventeenth chapter of the Revelations. The beast, which the whore rode upon, is here said to signify the presbyterian establishment : and the seven, or many heads of the beast, are interpreted, by the poet, to mean their several officers, deacons, priests, scribes, lay-elders, &c.

⁵ *Lay-elder, Simeon to Levi,*] That is, lay-elder, an associate to the priesthood, for interested, if not for iniquitous purposes ; alluding to Genesis xlix. 5. 6. “ Simeon and Levi are brethren ; instruments “ of cruelty are in their habitations : O, my soul, come not thou “ into their secret ; unto their assembly, mine honour, be not thou “ united ; for in their anger they slew a man.” Mr. Robert Gordon, in his History of the illustrious family of Gordon, vol. ii. p. 197, compares the solemn league and covenant with the holy league in France : he says they were as like as one egg to another, the one was nursed by the jesuits, the other by the Scots presbyterians, Simeon and Levi. See Doughtie's *Velitationes Polemicæ*, p. 74.

As loins of patriarchs, prince-prelate,
 And bishop-secular.⁶ This zealot
 Is of a mungrel, diverse kind, 1225
 Cleric before, and lay behind ;⁷
 A lawless linsey-woolsey brother,⁸
 Half of one order, half another ;
 A creature of amphibious nature,
 On land a beast, a fish in water ; 1230
 That always preys on grace, or sin ;
 A sheep without, a wolf within.
 This fierce inquisitor has chief
 Dominion over men's belief
 And manners ; can pronounce a saint 1235
 Idolatrous, or ignorant,
 When superciliously he sifts,
 Through coarsest boulder, others gifts.⁹
 For all men live, and judge amiss,
 Whose talents jump not just with his. 1240

⁶ *As loins of patriarchs, prince-prelate, And bishop-secular.*—] Such is the bishop and prince of Liege, and such are several of the bishops in Germany.

⁷ *Cleric before, and lay behind ;*] A trifling book called a Key to Hudibras, under the name of sir Roger L'Estrange, pretends to decipher all the characters in the poem, and tells us, that one Andrew Crawford was here intended. This character is supposed by others to have been designed for William Dunning, a Scotch presbyter. But, probably, the author meant no more than to give a general representation of the lay-elders.

⁸ *A lawless linsey-woolsey brother,*] Lawless, because it was forbidden by the Levitical law to wear a mixture of linen and woollen in the same garment.

⁹ *When superciliously he sifts, Through coarsest boulder, others gifts.*] A bolter is the sieve by which the millers dress their flour.

He'll lay on gifts with hands, and place
 On dullest noddle light and grace,
 The manufacture of the kirk,
 Whose pastors are but th' handiwork
 Of his mechanic paws, instilling 1245
 Divinity in them by feeling.

From whence they start up chosen vessels,
 Made by contact, as men get measles.
 So cardinals, they say, do grope
 At th' other end the new made pope.¹ 1250

Hold, hold, quoth Hudibras, Soft fire,
 They say, does make sweet malt. Good Squire,
 Festina lente, not too fast ;
 For haste, the proverb says, makes waste.
 The quirks and cavils thou dost make 1255
 Are false, and built upon mistake :
 And I shall bring you, with your pack
 Of fallacies, t' Elenchi back ;²

¹ *So cardinals, they say, do grope*

At th' other end the new made pope.] See, in Platina's *Lives of the Popes*, the well known story of pope Joan, or John VIII. The stercorary chair, as appears by Burchard's *Diary*, was used at the installations of Innocent VIII. and Sixtus IV. See Breguigny in account of MS. in the French king's library, 8vo. 1789. vol. i. p. 210.

² *And I shall bring you with your pack*

Of fallacies, t' Elenchi back ;] Elenchi are arguments which deceive under an appearance of truth. The knight says he shall make the deception apparent. The name is given, by Aristotle, to those syllogisms which have seemingly a fair, but in reality a contradictory conclusion. A chief design of Aristotle's logic is to establish rules for the trial of arguments, and to guard against sophism : for in his time Zeno, Parmenides, and others, had set up a false method of reasoning, which he makes it his business to detect and defeat.

And put your arguments in mood
And figure to be understood. 1260

I'll force you by right ratiocination³

To leave your vitilitigation.⁴

And make you keep to the question close,

And argue dialecticōs.⁵

The question then, to state it first, 1265

Is, which is better, or which worst,

Synods or bears. Bears I avow

To be the worst, and synods thou.

But, to make good th'assertion,

Thou say'st th'are really all one. 1270

If so, not worst; for if th'are idem,

Why then, tantundem dat tantidem.

For if they are the same, by course

Neither is better, neither worse.

But I deny they are the same, 1275

More than a maggot and I am.

That both are animalia,⁶

I grant, but not rationalia :

³ *I'll force you, by right ratiocination,*] The poet makes *tio*, in *ratiocination*, constitute but one syllable, as in verse 1378, but in *P. i. c. i. v. 78*, he makes *tio* two syllables.

⁴ *To leave your vitilitigation.*] That is, your perverse humour of wrangling. Erasmus, in the *Moriæ* encomium, has the following passage: "Etenim non deerunt fortasse vitilitigatores, qui calumni-
entur partim leviores esse nugas quam ut theologum deceant,
"partim mordaciores quam ut Christianæ convenient modestiæ."
Vitilitigatores, i. e. *obtrectatores* et *calumniatores*, quos Cato, novato verbo, a vitio et morbo litigandi vitilitigatores appellabat, ut testatur Plin. in præfat. historiæ mundi:

⁵ *And argue dialecticōs.*] That is, logically.

⁶ *That both are animalia,*] Suppose we read:
That both *indeed* are animalia.

For though they do agree in kind,
 Specific difference we find ;⁷ 1280
 And can no more make bears of these,
 Than prove my horse is Socrates.⁸
 That synods are bear-gardens too,
 Thou dost affirm ; but I say, No :
 And thus I prove it, in a word, 1285
 What s'ever assembly's not impow'r'd
 To censure, curse, absolve, and ordain,
 Can be no synod : but Bear-garden
 Has no such pow'r, ergo 'tis none ;
 And so thy sophistry's o'erthrown. 1290

But yet we are beside the question
 Which thou didst raise the first contest on :
 For that was, Whether bears are better
 Than synod-men ? I say, Negatur.
 That bears are beasts, and synods men, 1295
 Is held by all : they're better then,

⁷ *For though they do agree in kind,*

Specific difference we find ;] Between animate and inanimate things, as between a man and a tree, there is a generical difference ; that is, they are not of the same kind or genus. Between rational and sensitive creatures, as a man and a bear, there is a specifical difference ; for though they agree in the genus of animals, or living creatures, yet they differ in the species as to reason. Between two men, Plato and Socrates, there is a numerical difference ; for, though they are of the same species as rational creatures, yet they are not one and the same, but two men. See Part ii. Canto i. l. 150.

⁸ *And can no more make bears of these,*

Than prove my horse is Socrates.] Or that my horse is a man. Aristotle, in his disputations, uses the word Socrates as an appellative for man in general. From thence it was taken up in the schools.

For bears and dogs on four legs go,
 As beasts; but synod-men on two.
 'Tis true, they all have teeth and nails;
 But prove that synod-men have tails: 1300
 Or that a rugged, shaggy fur
 Grows o'er the hide of presbyter;
 Or that his snout and spacious ears
 Do hold proportion with a bear's.
 A bear's a savage beast, of all 1305
 Most ugly and unnatural,
 Whelp'd without form, until the dam
 Has lickt it into shape and frame :⁹
 But all thy light can ne'er evict,
 That ever synod-man was lickt, 1310
 Or brought to any other fashion
 Than his own will and inclination.
 But thou dost further yet in this
 Oppugn thyself and sense; that is,
 Thou would'st have presbyters to go 1315
 For bears and dogs, and bearwards too;

• *Whelp'd without form, until the dam*

Has lickt it into shape and frame;] We must not expect our poet's philosophy to be strictly true: it is sufficient that it agree with the notions commonly handed down. Thus Ovid:

Nec catulus partu, quem reddidit ursa recenti,
 Sed male viva caro est. Lambendo mater in artus
 Fingit; et in formam, quantum capit ipsa, reducit.

Metam. xv. 379.

Pliny, in his Natural History, lib. viii. ch. 36. says: "Hi sunt
 "candida informisque caro, paulo muribus major, sine oculis, sine
 "pilo: ungues tantum prominent: hanc lambendo paulatim figu-
 "rant." But this silly opinion is refuted by Brown in his Vulgar
 Errors, book iii. ch. 6.

A strange chimæra¹ of beasts and men,
 Made up of pieces het'rogene ;
 Such as in nature never met,
 In eodem subjecto yet.

1320

Thy other arguments are all
 Supposures hypothetical,
 That do but beg ; and we may chuse
 Either to grant them, or refuse.

Much thou hast said, which I know when, 1325
 And where thou stol'st from other men ;

Whereby 'tis plain thy light and gifts
 Are all but plagiary shifts ;

And is the same that Ranter said,
 Who, arguing with me, broke my head,² 1330

And tore a handful of my beard ;

The self-same cavils then I heard,

When b'ing in hot dispute about

This controversy, we fell out ;

¹ *A strange chimæra*—] Chimæra was a fabulous monster, thus described by Homer :

——— ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων,
 Πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα.

Iliad. vi. 180.

Eustathius, on the passage, has abundance of Greek learning. Hesiod has given the chimæra three heads. Theog. 319.

² *And is the same that Ranter said,*

Who, arguing with me, broke my head,] The ranters were a wild sect, that denied all the doctrines of religion, natural and revealed. With one of these the knight had entered into a dispute, and at last came to blows. See a ranter's character in Butler's Posthumous Works. Whitelocke says the soldiers in the parliament army were frequently punished for being *ranters*. Nero clothed christians in the skins of wild beasts ; but these wrapt wild beasts in the skins of christians.

And what thou know'st I answer'd then 1335
Will serve to answer thee agen.

Quoth Ralpho, Nothing but th' abuse
Of human learning you produce ;
Learning, that cobweb of the brain,
Profane, erroneous, and vain ;³ 1340

³ *Learning, that cobweb of the brain,*

Profane, erroneous, and vain ;] Dr. South, in his sermon preached in Westminster Abbey, 1692, says, speaking of the times about 50 years before, Latin unto them was a mortal crime, and Greek looked upon as a sin against the Holy Ghost ; that all learning was then eried down, so that with them the best preachers were such as could not read, and the ablest divines such as could not write : in all their preachments they so highly pretended to the spirit, that they hardly could spell the letter. To be blind, was with them the proper qualification of a spiritual guide, and to be book-learned (as they called it) and to be irreligious, were almost terms convertible. None were thought fit for the ministry but tradesmen and mechanics, because none else were allowed to have the spirit. Those only were accounted like St. Paul who could work with their hands, and, in a literal sense, drive the nail home, and be able to make a pulpit before they preached in it.

The independents and anabaptists were great enemies to all human learning : they thought that preaching, and every thing else, was to come by inspiration.

When Jack Cade ordered lord Say's head to be struek off, he said to him : " I am the besom that must sweep the court clean of such
" filth as thou art. Thou hast most traiterously corrupted the youth
" of the realm, in erecting a grammar school ; and whereas, before,
" our fore-fathers had no other books, but the score and the tally,
" thou hast caused printing to be used ; and, contrary to the king, his
" crown and dignity, thou hast built a paper-mill. It will be proved
" to thy face, that thou hast men about thee, that usually talk of a
" noun and a verb ; and such abominable words as no christian ear
" can endure to hear." Henry VI. Part II. Act iv. se. 7. In Mr. Butler's MS. I find the following reflections on this subject :

" The modern doctrine of the court, that men's natural parts are

A trade of knowledge as replete,
As others are with fraud and cheat ;

rather impaired than improved by study and learning, is ridiculously false ; and the design of it as plain as its ignorant nonsense—no more than what the levellers and quakers found out before them : that is, to bring down all other men, whom they have no possibility of coming near any other way, to an equality with themselves ; that no man may be thought to receive any advantage by that, which they, with all their confidence, dare not pretend to.”

“ It is true that some learned men, by their want of judgment and discretion, will sometimes do and say things that appear ridiculous to those who are entirely ignorant : but he, who from hence takes measure of all others, is most indiscreet. For no one can make another man’s want of reason a just cause for not improving his own, but he who would have been as little the better for it, if he had taken the same pains.”

“ He is a fool that has nothing of philosophy in him ; but not so much so as he who has nothing else but philosophy.”

“ He that has less learning than his capacity is able to manage, shall have more use of it than he that has more than he can master ; for no man can possibly have a ready and active command of that which is too heavy for him, *Qui ultra facultates sapit, desipit*. Sense and reason are too chargeable for the ordinary occasions of scholars, and what they are not able to go to the expense of : therefore metaphysics are better for their purposes, as being cheap, which any dunce may bear the expense of, and which make a better noise in the ears of the ignorant than that which is true and right. *Non qui plurima, sed qui utilia legerunt, eruditi habendi*.”

“ A blind man knows he cannot see, and is glad to be led, though it be but by a dog ; but he that is blind in his understanding, which is the worst blindness of all, believes he sees as well as the best ; and scorns a guide.”

“ Men glory in that which is their infelicity.—Learning Greek and Latin, to understand the sciences contained in them, which commonly proves no better bargain than he makes, who breaks his teeth to crack a nut, which has nothing but a maggot in it. He that hath many languages to express his thoughts, but no thoughts worth expressing, is like one who can write a good hand, but never the better

An art t' incumber gifts and wit,
And render both for nothing fit ;

sense ; or one who can cast up any sums of money, but has none to reckon."

" They who study mathematics only to fix their minds, and render them steadier to apply to other things, as there are many who profess to do, are as wise as those who think, by rowing in boats, to learn to swim."

" He that has made an hasty march through most arts and sciences, is like an ill captain, who leaves garrisons and strong holds behind him."

" The arts and sciences are only tools,
Which students do their business with in schools ;
Although great men have said, 'tis more abstruse,
And hard to understand them, than their use.
And though they were intended but in order
To better things, few ever venture further.
But as all good designs are so accurst,
The best intended often prove the worst ;
So what was meant t' improve the world, quite cross,
Has turn'd to its calamity and loss."

" The greatest part of learning's only meant
For curiosity and ornament.
And therefore most pretending virtuosos,
Like Indians, bore their lips and flat their noses.
When 'tis their artificial want of wit,
That spoils their work, instead of mending it.
To prove by syllogism is but to spell,
A proposition like a syllable."

" Critics esteem no sciences so noble,
As worn out languages, to vamp and cobble.
And when they had corrected all old copies,
To cut themselves out work, made new and foppish,
Assum'd an arbitrary power t' invent
And overdo what th' author never meant.
Could find a deeper subtler meaning out,
Than th' innocentest writer ever thought."

Makes light unactive, dull and troubled, 1345
 Like little David in Saul's doublet :⁴
 A cheat that scholars put upon
 Other men's reason and their own ;
 A sort of error to ensconce
 Absurdity and ignorance, 1350
 That renders all the avenues
 To truth impervious, and abstruse,
 By making plain things, in debate,
 By art perplex'd, and intricate :

“ Good scholars are but journeymen to nature,
 That shews them all their tricks to imitate her :
 Though some mistake the reason she proposes,
 And make them imitate their virtuosos.
 And arts and sciences are but a kind
 Of trade and occupation of the mind :
 An exercise by which mankind is taught
 The discipline and management of thought
 To best advantages ; and takes its lesson
 From nature, or her secretary reason.—
 Is both the best or worst way of instructing,
 As men mistake or understand her doctrine :
 That as it happens proves the legerdemain,
 Or practical dexterity of the brain :
 And renders all that have to do with books,
 The fairest gamesters, or the falsest rooks.
 For there's a wide and a vast difference,
 Between a man's own, and another's sense ;
 As is of those that drive a trade upon
 Other men's reputation and their own.
 And as more cheats are used in public stocks,
 So those that trade upon account of books,
 Arc greater rooks than he who singly deals
 Upon his own account and nothing steals.”

⁴ *Like little David in Saul's doublet :*] See 1 Samuel xvii. 38.

For nothing goes for sense or light 1355
 That will not with old rules jump right,
 As if rules were not in the schools
 Deriv'd from truth, but truth from rules.⁵

This pagan, heathenish invention
 Is good for nothing but contention. 1360
 For as in sword-and-buckler fight,
 All blows do on the target light ;
 So when men argue, the great'st part
 O' th' contest falls on terms of art,
 Until the fustian stuff be spent, 1365
 And then they fall to th' argument.

Quoth Hudibras, Friend Ralph, thou hast
 Out-run the constable at last ;
 For thou art fallen on a new
 Dispute, as senseless as untrue, 1370
 But to the former opposite,
 And contrary as black to white ;
 Mere *disparata*,⁶ that concerning
 Presbytery, this human learning ;
 Two things s' averse, they never yet, 1375
 But in thy rambling fancy, met.

⁵ *As if rules were not in the schools.*

Deriv'd from truth, but truth from rules.] Bishop Warburton, in a note on these lines, says : “ This observation is just, the logicians have run into strange absurdities of this kind : Peter Ramus, the best of them, in his *Logic*, rejects a very just argument of Cicero's as sophistical, because it did not jump right with his “ rules.”

⁶ *Mere disparata*,—] Things totally different from each other.

But I shall take a fit occasion
T' evince thee by ratiocination,
Some other time, in place more proper
Than this w' are in : therefore let's stop here,
And rest our weary'd bones awhile,
Already tir'd with other toil.

PART II. CANTO I.

THE ARGUMENT.

The Knight being clapp'd by th' heels in prison,
The last unhappy expedition,¹
Love brings his action on the case,²
And lays it upon Hudibras.
How he receives the lady's visit,
And cunningly solicits his suit,
Which she defers; yet, on parole,
Redeems him from th' enchanted hole.

¹ *The knight being clapp'd by th' heels in prison,
The last unhappy expedition,]* In the author's corrected copy, printed 1674, the lines stand thus; but in the edition printed ten years before, we read:

*The knight, by damnable magician,
Being cast illegally in prison.*

In the edition of 1704 the old reading was restored, but we have in general used the author's corrected copy.

² *Love brings his action on the case,]* We may observe how justly Mr. Butler, who was an able lawyer, applies all law terms.—An action on the case, is a general action given for redress of wrongs and injuries, done without force, and by law not provided against, in order to have satisfaction for damages.—The author informs us, in his own note, at the beginning of this canto, that he had the fourth *Æneis* of Virgil in view, which passes from the tumults of war and the fatigues of a dangerous voyage, to the tender subject of love. The French translator has divided the poem into nine cantos, and not into parts: but, as the poet published his work at three different times, and in his corrected copy continued the division into parts, it is taking too great a liberty for any commentator to alter that arrangement; especially as he might do it, as before observed, in imitation of Spenser, and the Italian and Spanish poets Tasso, Ariosto, Alonso de Ercilla, &c. &c.

H U D I B R A S.

CANTO I.

BUT now, t' observe romantique method,
Let rusty steel awhile be sheathed ;
And all those harsh and rugged sounds¹
Of bastinadoes, cuts, and wounds,
Exchang'd to love's more gentle style, 5
To let our reader breathe awhile :
In which, that we may be as brief as
Is possible, by way of preface.

Is't not enough to make one strange,²
That some men's fancies should ne'er change, 10
But make all people do and say
The same things still the self-same way ?³
Some writers make all ladies purloin'd,
And knights pursuing like a whirlwind :
Others make all their knights, in fits 15
Of jealousy, to lose their wits ;

¹ *And all those harsh and rugged sounds*] Shakspeare says,

“ Our stern alarums chang'd to merry meetings,

“ Our dreadful marches to delightful measures.”

Richard III. Act i. sc. 1.

² *Is't not enough to make one strange,*] That is, to make one wonder: *strange*, here, is an adjective ; when a man sees a new or unexpected object, he is said to be strange to it.

³ *But make all people do and say*

The same things still the self-same way ?] Few men have genius enough to vary their style ; both poets and painters are very apt to be mannerists.

Till drawing blood o' th' dames, like witches,
 They're forthwith cur'd of their caprices.⁴
 Some always thrive in their amours,
 By pulling plasters off their sores ;⁵ - 20
 As cripples do to get an alms,
 Just so do they, and win their dames.
 Some force whole regions, in despite
 O' geography, to change their site ;
 Make former times shake hands with latter, 25
 And that which was before, come after ;⁶
 But those that write in rhyme still make
 The one verse for the other's sake ;
 For one for sense, and one for rhyme,
 I think's sufficient at one time. 30
 But we forget in what sad plight
 We whilom left the captiv'd Knight

* *Till drawing blood o' th' dames, like witches,
 They're forthwith cur'd of their caprices.*] It was a vulgar notion that, if you drew blood from a witch, she could not hurt you. Thus Cleveland, in his *Rebel Scot* :

Scots are like witches ; do but whet your pen,
 Scratch till the blood comes, they'll not hurt you then.

* *By pulling plasters off their sores ;*] By shewing their wounds to the ladies—[who, it must be remembered, in the times of chivalry, were instructed in surgery and the healing art. In the romance of *Pereforest* a young lady puts in the dislocated arm of a knight.]

* *Some force whole regions, in despite
 O' geography, to change their site ;
 Make former times shake hands with latter,*

And that which was before, come after ;] These were common faults with romance writers : even Shakspeare and Virgil have not wholly avoided them. The former transports his characters, in a quarter of an hour, from France to England : the latter has formed an intrigue between Dido and Æneas, who probably lived in very distant periods. The Spanish writers are complained of for these errors.—*Don Quixote*, vol. ii. ch. 21.

And pensive Squire, both bruis'd in body,
 And conjur'd into safe custody.
 Tir'd with dispute, and speaking Latin, 35
 As well as basting and bear-baiting,
 And desperate of any course,
 To free himself by wit or force,
 His only solace was, that now
 His dog-bolt fortune was so low, 40
 That either it must quickly end,
 Or turn about again, and mend :⁷
 In which he found th' event, no less
 Than other times, beside his guess.
 There is a tall long-sided dame,—⁸ 45
 But wond'rous light—ycleped Fame,

⁷ *His dog-bolt fortune was so low,*

That either it must quickly end,

Or turn about again, and mend:] It was a maxim among the stoic philosophers, many of whose tenets seem to be adopted by our knight, that things which were violent could not be lasting. *Si longa est, levis est; si gravis est, brevis est.* The term dog-bolt, may be taken from the situation of a rabbit, or other animal, that is forced from its hole by a dog, and then said to bolt. Unless it ought to have been written *dolg-hote*, which, in the Saxon law, signifies a recompense for an hurt or injury.—*Cyclopædia.* In English, dog, in composition, like *δύς* in Greek, implies that the thing denoted by the noun annexed to it, is vile, bad, savage, or unfortunate in its kind: thus dog-rose, dog-latin, dog-trick, dog-cheap, and many others. [Archdeacon Nares considers *dog-bolt* evidently as a term of reproach, and gives quotations from Jonson to that effect, and adds that no compound of *dog* and *bolt*, in any sense, appears to afford an interpretation of it. The happiest illustration of the text is afforded by Mr. Todd from Beaumont and Fletcher's Spanish Curate :

“ For to say truth, the lawyer is a *dogbolt*,

“ An arrant worm.”]

⁸ *There is a tall long-sided dame,]* Our author has evidently followed Virgil (*Æneid.* iv.) in some parts of this description of Fame. Thus: *Ingrediturque solo, et caput inter nubila condit.*

That like a thin camelion boards
 Herself on air,⁹ and eats her words ;¹
 Upon her shoulders wings she wears
 Like hanging sleeves, lin'd thro' with ears, 50
 And eyes, and tongues, as poets list,
 Made good by deep mythologist :
 With these she thro' the welkin flies,²
 And sometimes carries truth, oft' lies ;

But wond'rous light—]

— malum quā non aliud velocius ullum :

Mobilitate viget, viresque acquirit eundo.

— pedibus celerem et pernicious alis.

Upon her shoulders wings she wears,

Like hanging sleeves, lin'd through with ears,

And eyes, and tongues, as poets list.]

— cui, quot sunt corpore plumæ,

Tot vigiles oculi subter, mirabile dictu,

Tot linguæ, totidem ora sonant, tot subrigit aures.

And sometimes carries truth, oft' lies.]

Tam ficti pravique tenax quam nuntia veri.

⁹ *That like a thin camelion boards*

Herself on air—] The vulgar notion is, that camelions live on air ; but they are known to feed on flies, caterpillars, and other insects.

¹ — *and eats her words ;]* Mr. Warburton has an ingenious note on this passage. “ The beauty of it,” he says, “ consists in the “ double meaning : the first alluding to Fame’s living on report ; the “ second, an insinuation that, if a report is narrowly inquired into, “ and traced up to the original author, it is made to contradict itself.”

² *With these she thro' the welkin flies,]* Welkin is derived from the Anglo-Saxon wolc, wolen, clouds. [Lye gives as one meaning of wolc, ær, æther, firmamentum, *The welkin.*] It is used, in general, by the English poets, for we seldom meet with it in prose, to denote the sky or visible region of the air. But Chaucer seems to distinguish between sky and welkin :

He let a certaine winde ygo,
 That blew so hideously and hie,
 That it ne lefte not a skie, (cloud)
 In all the welkin long and brode.

With letters hung, like eastern pigeons,³ 55
 And Mercuries of furthest regions ;
 Diurnals writ for regulation
 Of lying, to inform the nation,⁴
 And by their public use to bring down
 The rate of whetstones in the kingdom :⁵ 60

³ *With letters hung, like eastern pigeons,*] Every one has heard of the pigeons of Aleppo, which served as couriers. The birds were taken from their young ones, and conveyed to any distant places in open cages. If it was necessary to send home any intelligence, a pigeon was let loose, with a billet tied to her foot, and she flew back with the utmost expedition. They would return in ten hours from Alexandretto to Aleppo, and in two days from Bagdad. Savary says they have traversed the former in the space of five or six hours. This method was practised at Mutina, when besieged by Antony. See Pliny's Natural History, lib. x. 37. Anacreon's Dove says, she was employed to carry love-letters for her master.

Καὶ νῦν οἶα^ς ἐκείνη
 Επιπολά^ς κομίζω.

Brunck. Analect. tom. i.

⁴ *And Mercuries of furthest regions ;*
Diurnals writ for regulation

Of lying, to inform the nation,] The newspapers of those times, called Mercuries and Diurnals, were not more authentic than similar publications are at present. Each party had its Mercuries: there was Mercurius Rusticus, and Mercurius Aulicus.

⁵ *And by their public use to bring down*

The rate of whetstones in the kingdom :] The observations on the learning of Shakspeare will explain this passage. We there read: "a happy talent for lying, familiar enough to those men of fire, who looked on every one graver than themselves as their *whetstone*." This, you may remember, is a proverbial term, denoting an excitement to lying, or a subject that gave a man an opportunity of breaking a jest upon another.

— fungar vice cotis. Hor. Ars Poet. l. 304.

Thus Shakspeare makes Celia reply to Rosalind upon the entry of the Clown: "Fortune hath sent this natural for our whetstone ;"

About her neck a paquet-male,⁶
 Fraught with advice, some fresh, some stale,
 Of men that walk'd when they were dead,
 And cows of monsters brought to bed :
 Of hail-stones big as pullets' eggs, 65
 And puppies whelp'd with twice two legs :⁷
 A blazing star seen in the west,
 By six or seven men at least.
 Two trumpets she does sound at once,⁸
 But both of clean contrary tones ; 70

for always the dulness of the fool is the whetstone of the wits. And Jonson, alluding to the same, in the character of Amorphus, says : " He will lye cheaper than any beggar, and louder than any clock ; for which he is right properly accommodated to the whetstone, his page."—" This," says Mr. Warburton, " will explain a smart re-
 " partee of sir Francis Bacon before king James, to whom sir Kenelm
 " Digby was relating, that he had seen the true philosopher's stone
 " in the possession of a hermit in Italy : when the king was very curi-
 " ous to know what sort of a stone it was ; and sir Kenelm, much
 " puzzled in describing it, sir Francis Bacon said : ' Perhaps it was
 " ' a whetstone.'

" To lye, for a whetstone, at Temple Sowerby, in Westmoreland." See sir J. Harington's Brief View, p. 179. Exmoor Courtship, p. 26. n.

* *About her neck a paquet-male,*] This is a good trait in the character of Fame : laden with reports, as a post-boy with letters in his male. The word male is derived from the Greek *μῆλον*, ovis ; *μηλωτή*, pellis ovina ; because made of leather, frequently sheep-skin : hence the French word *maille*, now written in English, mail.

† *And puppies whelp'd with twice two legs :*] To make this story wonderful as the rest, ought we not to read—thrice two, or thrice four legs ?

‡ *Two trumpets she does sound at once,*] In Pope's Temple of Fame, she has the trumpet of eternal praise, and the trumpet of slander. Chaucer makes Æolus an attendant on Fame, and blow the clarion of laud, and the clarion of slander, alternately, according to her directions : the latter is described as black and stinking.

But whether both with the same wind,
 Or one before, and one behind,⁹
 We know not, only this can tell,
 The one sounds vilely, th' other well,
 And therefore vulgar authors name 75
 The one Good, th' other Evil Fame.

This tattling gossip¹ knew too well,
 What mischief Hudibras befel;
 And straight the spiteful tidings bears,
 Of all, to th' unkind widow's ears.² 80
 Democritus ne'er laugh'd so loud,³
 To see bawds carted through the crowd,
 Or funerals with stately pomp,
 March slowly on in solemn dump,
 As she laugh'd out, until her back, 85
 As well as sides, was like to crack.

⁹ *But whether both with the same wind,*

Or one before, and one behind,] This Hudibrastick description is imitated, but very unequally, by Cotton, in his Travesty of the Fourth Book of Virgil.

¹ *This tattling gossip—]* Gossip or god-sib, is a Saxon word, signifying cognata ex parte dei, or godmother. It is now likewise become an appellation for any idle woman. Tattle, i. e. sine modo garrire.

² *And straight the spiteful tidings bears,*
Of all, to th' unkind widow's ears.]

Protinus ad regem cursus detorquet Iarban,
 Incenditque animum dictis. Virg. Æn. iv. 196.

³ *Democritus ne'er laugh'd so loud,]*

Perpetuo risu pulmonem agitare solebat
 Democritus—
 Ridebat curas, nec non et gaudia vulgi,
 Interdum et lacrymas. Juv. Sat. x. 34—51.

She vow'd she would go see the sight,
 And visit the distressed Knight,
 To do the office of a neighbour,
 And be a gossip at his labour ; 90
 And from his wooden jail, the stocks,
 To set at large his fetter-locks,
 And by exchange, parole, or ransom,
 To free him from th' enchanted mansion.
 This b'ing resolv'd, she call'd for hood 95
 And usher, implements abroad⁴
 Which ladies wear, beside a slender
 Young waiting damsel to attend her.
 All which appearing, on she went
 To find the Knight in limbo pent. 100
 And 'twas not long before she found
 Him, and his stout Squire, in the pound ;
 Both coupled in enchanted tether,
 By further leg behind together :
 For as he sat upon his rump, 105
 His head, like one in doleful dump,
 Between his knees, his hands apply'd
 Unto his ears on either side,
 And by him, in another hole,
 Afflicted Ralpho, cheek by joul,⁵ 110

⁴ *This b'ing resolv'd, she call'd for hood*

And usher, implements abroad ;] Some have doubted whether the word *usher* denotes an attendant, or part of her dress ; but from P. iii. e. iii. l. 399. it is plain that it signifies the former.

Besides two more of her retinue,
 To testify what pass'd between you.

⁵ *And by him, in another hole,*

Afflicted Ralpho, cheek by joul,] That is, cheek to cheek ; some-

She came upon him in his wooden
 Magician's circle, on the sudden,
 As spirits do t' a conjurer,
 When in their dreadful shapes th' appear.

No sooner did the Knight perceive her, 115
 But straight he fell into a fever,
 Inflam'd all over with disgrace,
 To be seen by her in such a place ;
 Which made him hang his head, and scowl,
 And wink and goggle like an owl ; 120
 He felt his brains begin to swim,
 When thus the Dame accosted him :

This place, quoth she, they say's enchanted,
 And with delinquent spirits haunted ;
 That here are ty'd in chains, and scourg'd, 125
 Until their guilty crimes be purg'd :
 Look, there are two of them appear
 Like persons I have seen somewhere :
 Some have mistaken blocks and posts
 For spectres, apparitions, ghosts, 130
 With saucer-eyes and horns ; and some
 Have heard the devil beat a drum :⁶
 But if our eyes are not false glasses,
 That give a wrong account of faces,

times pronounced jig by jole ; but here properly written, and derived from two Anglo-Saxon words, ceac, maxilla, and ciol, or ceole, guttur.

⁶ *Have heard the devil beat a drum :*] The story of Mr. Mompesson's house being haunted by a drummer, made a great noise about the time our author wrote. The narrative is in Mr. Glanvil's book of Witchcraft.

That beard and I should be acquainted, 135
 Before 'twas conjur'd and enchanted.
 For though it be disfigur'd somewhat,
 As if't had lately been in combat,
 It did belong t' a worthy Knight,
 Howe'er this goblin is come by't. 140
 When Hudibras the Lady heard,
 To take kind notice of his beard,
 And speak with such respect and honour,
 Both of the beard, and the beard's owner,⁷

⁷ *And speak with such respect and honour,*

Both of the beard, and of the beard's owner,] See the dignity of the beard maintained by Dr. Bulwer in his *Artificial Changeling*, p. 196. He says, shaving the chin is justly to be accounted a note of effeminacy, as appears by eunuchs, who produce not a beard, the sign of virility. Alexander and his officers did not shave their beards till they were effeminated by Persian luxury. It was late before barbers were in request at Rome: they first came from Sicily 454 years after the foundation of Rome. Varro tells us, they were introduced by Tici-nius Mena. Scipio Africanus was the first who shaved his face every day: the emperor Augustus used this practice. See Pliny's *Nat. Hist.* b. vii. c. 59. Diogenes seeing one with a smooth shaved chin, said to him, "Hast thou whereof to accuse nature for making thee a man and not a woman."—The Rhodians and Byzantines, contrary to the practice of modern Russians, persisted against their laws and edicts in shaving, and the use of the razor.—Ulmus de fine barbæ humanæ, is of opinion, that the beard seems not merely for ornament, or age, or sex, not for covering, nor cleanliness, but to serve the office of the human soul. And that nature gave to mankind a beard, that it might remain as an index in the face of the masculine generative faculty.—Beard-haters are by Barclay clapp'd on board the ship of fools:

Laudis erat quandam barbatus esse parentes
 Atque supercilium mento gestare pudico
 Socratis exemplo, barbam nutrire solebant
 Cultores sophiæ.

He thought it best to set as good 145
 A face upon it as he cou'd,
 And thus he spoke : Lady, your bright
 And radiant eyes are in the right ;
 The beard's th' indentique beard you knew,
 The same numerically true : 150
 Nor is it worn by fiend or elf,
 But its proprietor himself.

O heavens ! quoth she, can that be true ?
 I do begin to fear 'tis you ;
 Not by your individual whiskers, 155
 But by your dialect and discourse,
 That never spoke to man or beast,
 In notions vulgarly exprest :
 But what malignant star, alas !
 Has brought you both to this sad pass ? 160

Quoth he, The fortune of the war,
 Which I am less afflicted for,
 Than to be seen with beard and face
 By you in such a homely case.

Quoth she, Those need not be asham'd 165
 For being honourably maim'd ;
 If he that is in battle conquer'd,
 Have any title to his own beard,

False hair was worn by the Roman ladies. Martial says :

Jurat capillos esse, quos emit, suos

Fabulla nunquid illa, Paulle, pejerat,

And again : Ovid. de Art. Amandi, iii. 165 :

Fœmina procedit densissima crinibus emptis ;

Proque suis alios efficit ære suos :

Nec pudor est emisse palam.——

Tho' yours be sorely lugg'd and torn,
 It does your visage more adorn 170
 Than if 'twere prun'd, and starch'd, and lander'd,
 And cut square by the Russian standard.⁸
 A torn beard's like a tatter'd ensign,
 That's bravest which there are most rents in.
 That petticoat, about your shoulders, 175
 Does not so well become a soldier's ;
 And I'm afraid they are worse handled,
 Altho' i' th' rear, your beard the van led ;⁹
 And those uneasy bruises make
 My heart for company to ake, 180
 To see so worshipful a friend
 I' th' pillory set, at the wrong end.

Quoth Hudibras, This thing call'd pain,¹
 Is, as the learned stoics maintain,
 Not bad simpliciter, nor good, 185
 But merely as 'tis understood.

⁸ *Than if't were prun'd, and starch'd, and lander'd,*

And cut square by the Russian standard.] The beaus in the reigns of James I. and Charles I. spent as much time in dressing their beards, as modern beaus do in dressing their hair ; and many of them kept a person to read to them while the operation was performing. It is well known what great difficulty the Czar Peter of Russia met with in obliging his subjects to cut off their beards.

⁹ *Altho' i' th' rear, your beard the van led ;]* The van is the front or fore part of an army, and commonly the post of danger and honour ; the rear the hinder part. So that making a front in the rear must be retreating from the enemy. By this comical expression the lady signifies that he turned tail to them, by which means his shoulders sped worse than his beard.

¹ *Quoth Hudibras, This thing call'd pain,]* Some tenets of the stoic philosophers are here burlesqued with great humour.

Sense is deceitful, and may feign
 As well in counterfeiting pain
 As other gross phænomenas,
 In which it oft' mistakes the case. 190

But since th' immortal intellect,
 That's free from error and defect,
 Whose objects still persist the same,
 Is free from outward bruise or maim,
 Which nought external can expose 195

To gross material bangs or blows,
 It follows we can ne'er be sure
 Whether we pain or not endure ;
 And just so far are sore and griev'd,
 As by the fancy is believ'd. 200

Some have been wounded with conceit,
 And died of mere opinion straight ;²
 Others, tho' wounded sore in reason,
 Felt no contusion, nor discretion.³

A Saxon Duke did grow so fat, 205
 That mice, as histories relate,

² *And died of mere opinion straight ;*] In Grey's note on this passage there are several stories of this sort ; of which the most remarkable is the case of the Chevalier Jarre, " who was upon the scaffold at " Troyes, had his hair cut off, the handkerchief before his eyes, and " the sword in the executioner's hand to cut off his head ; but the " king pardoned him : being taken up, his fear had so taken hold " of him, that he could not stand nor speak : they led him to bed, " and opened a vein, but no blood would come." Lord Strafford's Letters, vol. i. p. 166.

³ *Others, tho' wounded sore in reason,*
Felt no contusion, nor discretion.] As it is here stopp'd, it signifies, others though really and sorely wounded, (see the Lady's Answer,

Ate grots and labyrinths to dwell in
 His postique parts, without his feeling ;⁴
 Then how is't possible a kick
 Should e'er reach that way to the quick ? 210

Quoth she, I grant it is in vain,
 For one that's basted to feel pain ;
 Because the pangs his bones endure,
 Contribute nothing to the cure ;
 Yet honour hurt, is wont to rage 215
 With pain no med'cine can assuage.

Quoth he, That honour's very squeamish
 That takes a basting for a blemish :
 For what's more honourable than scars,
 Or skin to tatters rent in wars ? 220
 Some have been beaten till they know
 What wood a cudgel's of by th' blow ;

line 217) felt no bruise or cut : but if we put a semicolon after sore, and no stop after reason, the meaning may be, others, though wounded sore in body, yet in mind or imagination felt no bruise or cut. Discretion, here signifies a cut, or separation of parts.

⁴ *A Saxon duke did grow so fat,
 That mice, as histories relate,
 Ate grots and labyrinths to dwell in*

His postique parts, without his feeling ;] He justly argues from this story, that if a man could be so gnawed and mangled in those parts, without his feeling it, a kick in the same place would not much hurt him. See Butler's Remains, vol. i. p. 31. where it is asserted, that the note in the old editions is by Butler himself. I cannot fix this story on any particular duke of Saxony. It may be paralleled by the case of an inferior animal, as related by a pretended eye-witness.—In Arcadia scio me esse spectatum suum, quæ præ pinguedine carnis, non modo surgere non posset ; sed etiam ut in ejus corpore sorex, exesâ carne, nidum fecisset, et peperisset mures. Varro, ii. 4. 12.

Some kick'd, until they can feel whether
 A shoe be Spanish or neat's leather :
 And yet have met, after long running, 225
 With some whom they have taught that cunning.
 The furthest way about, t' o'ercome,
 I' th' end does prove the nearest home.
 By laws of learned duellists,
 They that are bruise'd with wood, or fists, 230
 And think one beating may for once
 Suffice, are cowards and poltroons :
 But if they dare engage t' a second,
 They're stout and gallant fellows reckon'd.
 Th' old Romans freedom did bestow, 235
 Our princes worship, with a blow :⁵

⁵ *Th' old Romans freedom did bestow,*

Our princes worship, with a blow:] One form of declaring a slave free, at Rome, was for the prætor, in the presence of certain persons, to give the slave a light stroke with a small stick, from its use called vindicta.

Tune mihi dominus, rerum imperiis hominumque
 Tot tantisque minor ; quem ter vindicta quaterque
 Imposita haud unquam miserâ formidine privet ?

Horat. Sat. ii. 7. 75.

Vindicta, postquam meus a prætore recessi,
 Cur mihi non liceat jussit quodecunque voluntas.

Persius, v. 88.

Sometimes freedom was given by an alapa, or blow with the open hand upon the face or head :

— quibus una Quiritem

Vertigo facit.

Pers. v. 75.

Quos manumittebant eos, Alapa percussos, circumagebant et liberos confirmabant : from hence, perhaps, came the saying of a man's being giddy, or having his head turned with his good fortune.

Verterit hunc dominus, momento turbinis exit

Marcus Dama.

Pers. v. 78.

King Pyrrhus cur'd his splenetic
 And testy courtiers with a kick.⁶
 The Negus,⁷ when some mighty lord
 Or potentate's to be restor'd, 240
 And pardon'd for some great offence,
 With which he's willing to dispense,
 First has him laid upon his belly,
 Then beaten back and side, t' a jelly ;⁸
 That done, he rises, humbly bows, 245
 And gives thanks for the princely blows ;
 Departs not meanly proud, and boasting
 Of his magnificent rib-roasting.
 The beaten soldier proves most manful,
 That, like his sword, endures the anvil,⁹ 250
 And justly's found so formidable,
 The more his valour's malleable :

⁶ *King Pyrrhus cur'd his splenetic,*

And testy courtiers with a kick :] It was a general belief that he could cure the spleen by sacrificing a white cock, and with his right foot gently pressing the spleen of the persons, laid down on their backs, a little on one side. Nor was any so poor and inconsiderable as not to receive the benefit of his royal touch, if he desired it. The toe of that foot was said to have a divine virtue, for after his death, the rest of his body being consumed, this was found unhurt and untouched by the fire. Vid. Plutarch. in Vita Pyrrhi, sub initio.

⁷ Negus was king of Abyssinia.

⁸ *First has him laid upon his belly,*

Then beaten back and side t' a jelly ;] This story is told in Le Blanc's Travels, Part ii. ch. 4.

⁹ *That, like his sword, endures the anvil ;*]

— τύπτεσθαι, μύδος
 ὑπομένειν πληγὰς, ἄκμων.

See the character of a parasite in the Comic Fragments. Grot. dicta Poëtarum apud Stobæum.

But he that fears a bastinado,
 Will run away from his own shadow :¹
 And though I'm now in durance fast, 255
 By our own party basely cast,
 Ransom, exchange, parole, refus'd,
 And worse than by the en'my us'd ;
 In close catasta shut,² past hope
 Of wit or valour to elope ; 260
 As beards, the nearer that they tend
 To th' earth, still grow more reverend ;
 And cannons shoot the higher pitches,
 The lower we let down their breeches ;
 I'll make this low dejected fate 265
 Advance me to a greater height.³

Quoth she, You've almost made m' in love
 With that which did my pity move.
 Great wits and valours, like great states,
 Do sometimes sink with their own weights :⁴

¹ *Will run away from his own shadow :*] The fury of Bucephalus proceeded from the fear of his own shadow. Rabelais, vol. i. c. 14.

² *In close catasta shut—*] A cage or prison wherein slaves were exposed for sale :

—— ne sit præstantior alter

Cappadocas rigida pingues plausisse catasta.

Persius, vi. 76.

³ *I'll make this low dejected fate*

Advance me to a greater height.]

—— ὥς τε μηδεὶς πρὸς θεῶν

Πράττων κακῶς λίαν ἀθυμήσῃ ποτέ.

Ἴσως γὰρ ἀγαθοῦ τοῦτο πρόφασις γίνεται.

Menand. Fragm. p. 108.

⁴ *Great wits and valours, like great states,*

Do sometimes sink with their own weights :]

Suis et ipsa Roma viribus ruit.

Th' extremes of glory and of shame,
Like east and west, become the same.⁵

No Indian prince has to his palace
More follow'ers than a thief to the gallows.
But if a beating seems so brave, 275
What glories must a whipping have?
Such great atchievements cannot fail
To cast salt on a woman's tail :⁶
For if I thought your nat'ral talent
Of passive courage were so gallant, 280
As you strain hard to have it thought,
I could grow amorous, and dote.

When Hudibras this language heard,
He prick'd up's ears, and strok'd his beard ;
Thought he, this is the lucky hour, 285
Wines work when vines are in the flower :⁷

* *Th' extremes of glory and of shame,
Like east and west, become the same.*] That is, glory and shame,
which are as opposite as east and west, become the same as in the
two following verses :

No Indian prince has to his palace
More followers, than a thief to the gallows.

⁶ *Such great atchievements cannot fail
To cast salt on a woman's tail ;*] Alluding to the common say-
ing :—You will catch the bird if you throw salt on his tail.

⁷ *Wines work when vines are in the flower :*] A proverbial expres-
sion for the fairest and best opportunity of doing any thing. It is a
common observation among brewers, distillers of Geneva, and vinegar
makers, that their liquors ferment best when the plants used in them
are in flower. Boerhaave's Chem. 4to. p. 288. Hudibras vainly com-
pares himself to the vine in flower, for he thinks he has set the
widow fermenting. Willis de Ferment. says, Vulgo increbuit opinio
quod selecta quædam anni tempora, ea nimirum in quibus vegeta-

This crisis then I'll set my rest on,
And put her boldly to the quest'on.

Madam, What you would seem to doubt
Shall be to all the world made out,
How I've been drubb'd, and with what spirit,
And magnanimity, I bear it ;
And if you doubt it to be true,
I'll stake myself down against you :
And if I fail in love or troth,⁸ 295
Be you the winner, and take both.

Quoth she, I've heard old cunning stagers
Say, fools for arguments use wagers.
And though I prais'd your valour, yet
I did not mean to baulk your wit, 300
Which, if you have, you must needs know
What, I have told you before now,
And you b' experiment have prov'd,
I cannot love where I'm belov'd.

Quoth Hudibras, 'Tis a caprich⁹ 305
Beyond the infliction of a witch ;
So cheats to play with those still aim,
That do not understand the game.

bilis cujus generis florent, &c. et vina quo tempore vitis efflorescit, turgescit denuo concepiant. See also sir Kenelm Digby on the cure of wounds by sympathetic powder. Stains in linen, by vegetable juices, are most easily taken out when the several plants are in their prime. Examples, in raspberries, quinces, hops, &c. See Boyle's History of Air.

⁸ *And if I fail in love or troth,*] The word troth, from the Saxon treoth, signifies punctuality or fidelity in performing an agreement.

⁹ *Quoth Hudibras, 'tis a caprich*] A whim or fancy; from the Italian word capriccio.

Love in your heart as idly burns,
 As fire in antique Roman urns,¹ 310
 To warm the dead, and vainly light
 Those only that see nothing by't.
 Have you not power to entertain,
 And render love for love again?
 As no man can draw in his breath 315
 At once, and force out air beneath.
 Or do you love yourself so much,
 To bear all rivals else a grutch?
 What fate can lay a greater curse,
 Than you upon yourself would force; 320

¹ *Love in your heart as idly burns,*

As fire in antique Roman urns,] Fortunius Licetus wrote a large discourse concerning these urns; from whence Bishop Wilkins, in his Mathematical Memoirs, hath recited many particulars. In Camden's Description of Yorkshirc, a lamp is said to have been found in the tomb of Constantius Chlorus. An extraordinary one is mentioned by St. Augustin, *De Civitate Dei*, 21. 6. *Argyro est phanum Veneris super mare: ibi est lucerna super candelabrum posita, lucens ad mare sub divo cœli, nam neque ventus aspergit neque pluvia extinguit.* The story of the lamp, in the sepulchre of Tullia, the daughter of Cicero, which was supposed to have burnt above 1550 years, is told by Pancirollus and others; *sed credat Judæus.* M. le Prince de St. Severe accounts for the appearance on philosophical principles, in a pamphlet published at Naples 1753. "*Je crois,*" says he, "*d'avoir convaincu d'être fabuleuse l'opinion des lampes perpetuelles des anciens. Les lumières imaginaires, que l'on a vu quelquefois dans les anciens sepulchres, ont été produites par la subite ascension des sels qui y étoient renfermées.*" He should rather have said, by the inflammable air so frequently generated in pits and caverns. This supposition is confirmed by a letter of Jeromc Giordano to the noble author, dated Lucera, Sept. 19, 1753, giving a curious account of an ancient sepulchre opened there in that year.

For wedlock without love, some say,
Is but a lock without a key.

It is a kind of rape to marry

One that neglects, or cares not for ye :

For what does make it ravishment 325

But b'ing against the mind's consent ?

A rape, that is the more inhuman,

For being acted by a woman.

Why are you fair, but to entice us

To love you, that you may despise us ? 330

But though you cannot love, you say,

Out of your own fantastic way,²

Why should you not, at least, allow

Those that love you, to do so too :

For, as you fly me, and pursue 335

Love more averse, so I do you :

And am, by your own doctrine, taught

To practise what you call a fault.

Quoth she, If what you say be true,

You must fly me, as I do you ; 340

But 'tis not what we do, but say,

In love, and preaching, that must sway.

² *Out of your own fantastic way ;*] It has generally been printed fanatic ; but, I believe, most readers will approve of Dr. Grey's alteration. It agrees better with the sense, and with what she says afterward :

Yet 'tis no fantastic pique

I have to love, nor any dislike.

Though fanatic sometimes signifies mad, irrational, absurd : thus Juvenal, iv :

—— ut fanaticus æstro,
Percussus, Bellona, tuo ——

Quoth he, To bid me not to love,
 Is to forbid my pulse to move,
 My beard to grow, my ears to prick up, 345
 Or, when I'm in a fit, to hickup :
 Command me to piss out the moon,
 And 'twill as easily be done.
 Love's power's too great to be withstood
 By feeble human flesh and blood. 350
 'Twas he that brought upon his knees
 The hect'ring kill-cow Hercules ;
 Reduc'd his leaguer-lion's skin
 T' a petticoat,³ and made him spin :
 Seiz'd on his club, and made it dwindle 355
 T' a feeble distaff, and a spindle.

• *Reduc'd his leaguer-lions' skin,*

T' a petticoat—] Leaguer signifies a siege laid to a town ; it seems to be also used for a pitched or standing camp : a leaguer coat is a sort of watch cloak, or coat used by soldiers when they are at a siege, or upon duty. Hudibras here speaks of the lion's skin as Hercules's leaguer, or military habit, his campaign coat. See Skinner's Lexicon ; art. Leaguer. *Læna*, in Latin, is by Ainsworth translated a soldier's leaguer coat. Hercules changed clothes with Omphale. Ovid. Fasti, xi.

Cultibus Alciden instruit illa suis.

Dat tenues tunicas Gætulo murice tinctas :—

Ipsa capit clavamque gravem, spoliūque leonis.

⁴ *Seiz'd on his club, and made it dwindle]*

Mæonias inter calathum tenuisse puellas

Diceris ; et dominæ pertimuisse minas.

Non fugis, Alcide, victricem mille laborum

Rasilibus calathis imposuisse manum ?

Crassaque robusto deducis pollice fila,

Æquaque formosæ pensa rependis heræ.

Ovid. Epist. Dejanira Herculi.

'Twas he made emperors gallants
 To their own sisters, and their aunts ;
 Set popes and cardinals agog,
 To play with pages at leap-frog ;⁵ 360
 'Twas he that gave our senate purges,
 And flux'd the house of many a burgess ;⁶
 Made those that represent the nation
 Submit, and suffer amputation :
 And all the grandees o' th' cabal, 365
 Adjourn to tubs, at spring and fall.
 He mounted synod-men, and rode 'em
 To Dirty-lane and Little Sodom ;
 Made 'em curvet, like Spanish gennets,
 And take the ring at madam ——⁷. 370
 'Twas he that made Saint Francis do
 More than the devil could tempt him to ;⁸
 In cold and frosty weather grow
 Enamour'd of a wife of snow ;

⁵ *Set popes and cardinals agog,*

To play with pages at leap-frog ;] Cardinal Casa, archbishop of Beneventum, was accused of having written some Italian verses, in his youth, in praise of sodomy.

⁶ *And flux'd the house of many a burgess ;*] This alludes to Oliver Cromwell turning the members out of the house of commons, and calling Harry Martin and sir Peter Wentworth whoremasters. Echard's History of England, vol. ii. p. 275.

⁷ *Made 'em corvet like Spanish gennets,*

And take the ring at madam ——.] The Tatler mentions a lady of this stamp, called Bennet.

⁸ *'Twas he that made St. Francis do*

More than the devil could tempt him to ;] In the legend of the life of St. Francis, we are told, that being tempted by the devil in the shape of a virgin, he subdued his passion by embracing a pillar of snow.

And though she were of rigid temper, 375
 With melting flames accost and tempt her :
 Which, after in enjoyment quenching,
 He hung a garland on his engine.⁹

Quoth she, If love have these effects,
 Why is it not forbid our sex ? 380
 Why is't not damn'd, and interdicted,
 For diabolical and wicked ?

And sung, as out of tune, against,
 As Turk and Pope are by the saints ?¹
 I find, I've greater reason for it, 385
 Than I believ'd before t' abhor it.

Quoth Hudibras, These sad effects
 Spring from your heathenish neglects
 Of love's great pow'r, which he returns
 Upon yourselves with equal scorns ; 390
 And those who worthy lovers slight,
 Plagues with prepost'rous appetite ;
 This made the beauteous queen of Crete
 To take a town-bull for her sweet ;²

• *He hung a garland on his engine.*] In the history of the life of Lewis XIII. by James Howell, Esq. p. 80. it is said, that the French horsemen who were killed at the Isle of Rhé, had their mistresses' favours tied about their engines.

¹ *And sung, as out of tune, against,*

As Turk and Pope are by the saints ?] Perhaps the saints were fond of Robert Wisdom's hymn :

“ Preserve us, Lord, by thy dear word—

“ From Turk and Pope, defend us, Lord.”

² *This made the beauteous queen of Crete,*

To take a town-bull for her sweet ;] Pasiphaë, the wife of Minos, was in love with a man, whose name was Taurus, or bull.

And from her greatness stoop so low, 395
To be the rival of a cow.

Others, to prostitute their great hearts,
To be baboons' and monkeys' sweet-hearts.

Some with the dev'l himself in league grow,
By's representative a negro ; 400

'Twas this made vestal maids love-sick,
And venture to be buried quick.³

Some, by their fathers and their brothers,⁴
To be made mistresses, and mothers.

'Tis this that proudest dames enamours 405
On lacquies, and varlets-des-chambres ;⁵

³ 'Twas this made vestal maids love-sick,

And venture to be buried quick.] By the Roman law the vestal virgins were buried alive, if they broke their vow of chastity.

⁴ *Some, by their fathers and their brothers,*]

Myrrha patrem, sed non quo filia debet, amavit.

Ovid. de Arte Am. i. 285.

⁵ 'Tis this that proudest dames enamours

On lacquies, and varlets-des-chambres ;] Varlet was formerly used in the same sense as valet : perhaps our poet might please himself with the meaning given to this word in later days, when it came to denote a rogue. The word knave, which now signifies a cheat, formerly meant no more than a servant. Thus, in an old translation of St. Paul's Epistles, and in Dryden. Mr. Butler, in his Posthumous Works, uses the word varlet for bumbailiff, though I do not find it in this sense in any dictionary. See Butler's Genuine Remains, vol. ii. p. 81. and 171. Thus fur in Latin :

Quid domini faeiant, audent eum talia fures.

Virg. Eel. iii. 16.

Exilis domus est, ubi non et multa supersunt,
Et dominum fallunt, et prosunt furibus.

Hor. Epist. lib. i. 6. 45.

The passage is quoted by Plutarch in the life of Lucullus.

Their haughty stomachs overcomes,
 And makes 'em stoop to dirty grooms,
 To slight the world, and to disparage
 Claps, issue, infamy, and marriage.⁶ 410

Quoth she, These judgments are severe,
 Yet such as I should rather bear,
 Than trust men with their oaths, or prove
 Their faith and secrecy in love.

Says he, There is a weighty reason 415
 For secrecy in love as treason.
 Love is a burglarer, a felon,
 That in the windore-eye does steal in ⁷
 To rob the heart, and, with his prey,
 Steals out again a closer way, 420
 Which whosoever can discover,
 He's sure, as he deserves, to suffer.
 Love is a fire, that burns and sparkles
 In men, as nat'rally as in charcoals,
 Which sooty chymists stop in holes, 425
 When out of wood they extract coals ;⁸

⁶ *To slight the world, and to disparage*

Claps, issue, infamy, and marriage.] That is, to slight the opinion of the world, and to undertake the want of issue and marriage on the one hand, and the acquisition of elaps and infamy on the other : or perhaps the poet meant a bitter sneer on matrimony, by saying love makes them submit to the embraces of their inferiors, and consequently to disregard four principal evils of such connections, disease, child-bearing, disgrace, and marriage.

⁷ *That at the windore-eye does steal in*] Thus it is spelt in most editions, and perhaps most agreeably to the etymology. See Skinner.

⁸ *Which sooty chymists stop in holes,*

When out of wood they extract coals ;] Charecoal colliers, in order

So lovers should their passions choke,
 That tho' they burn, they may not smoke.
 'Tis like that sturdy thief that stole,
 And dragg'd beasts backward into's hole ;^o 430
 So love does lovers, and us men
 Draws by the tails into his den,
 That no impression may discover,
 And trace t' his cave the wary lover.
 But if you doubt I should reveal 435
 What you entrust me under seal,
 I'll prove myself as close and virtuous
 As your own secretary, Albertus.¹
 Quoth she, I grant you may be close
 In hiding what your aims propose : 440

to keep their wood from blazing when it is in the pit, cover it carefully with turf and mould.

^o 'Tis like that sturdy thief that stole,

And dragg'd beasts backward into's hole ;] Cacus, a noted robber, who, when he had stolen cattle, drew them backward by their tails into his den, lest they should be traced and discovered :

At furiis Caci mens effera, ne quid inausum
 Aut intractatum scelerisve dolive fuisset,
 Quatuor a stabulis præstanti corpore tauros
 Avertit, totidem formâ superante juvencas ;
 Atque hos, ne qua forent pedibus vestigia rectis,
 Caudâ in speluncam tractos, versisque viarum
 Indiciis raptos, saxo occultabat opaco.

Æneis viii. 205.

¹ I'll prove myself as close and virtuous

As your own secretary, Albertus.] Albertus Magnus was bishop of Ratisbon, about the year 1260, and wrote a book, entitled, *De Secretis Mulierum*. Hence the poet facetiously calls him the women's secretary. It was printed at Amsterdam, in the year 1643, with another silly book, entitled, *Michaelis Scoti de Secretis Naturæ Opus*.

Love-passions are like parables,
 By which men still mean something else :
 Tho' love be all the world's pretence,
 Money's the mythologic sense,
 The real substance of the shadow, 445
 Which all address and courtship's made to.

Thought he, I understand your play,
 And how to quit you your own way ;
 He that will win his dame, must do
 As Love does, when he bends his bow ; 450
 With one hand thrust the lady from,
 And with the other pull her home.²
 I grant, quoth he, wealth is a great
 Provocative to am'rous heat :
 It is all philtres and high diet, 455
 That makes love rampant, and to fly out :
 'Tis beauty always in the flower,
 That buds and blossoms at fourscore :

² *He that will win his dame, must do
 As love does, when he bends his bow ;
 With the one hand thrust his lady from,
 And with the other pull her home.*]

The Harleian Miscellany, vol. vi. p. 530. describes an interview between Perkin Warbeck and lady Katharine Gordon, which may serve as no improper specimen of this kind of dalliance. " If I prevail," says he, " let this kiss seal up the contract, and this kiss bear witness to the indentures ; and this kiss, because one witness is not sufficient, consummate the assurance.—And so, with a kind of reverence and fashionable gesture, after he had kissed her thrice, he took her in both his hands, crosswise, and gazed upon her, with a kind of putting her from him and pulling her to him ; and so again and again re-kissed her, and set her in her place, with a pretty manner of enforcement."

'Tis that by which the sun and moon,
 At their own weapons are out-done :³ 460
 That makes knights-errant fall in trances,
 And lay about 'em in romances :
 'Tis virtue, wit, and worth, and all
 That men divine and sacred call :⁴
 For what is worth in any thing, 465
 But so much money as 'twill bring ?
 Or what but riches is there known,
 Which man can solely call his own ;
 In which no creature goes his half,
 Unless it be to squint and laugh ? 470
 I do confess, with goods and land,
 I'd have a wife at second hand ;

³ *'Tis that by which the sun and moon,*

At their own weapons are outdone :] Gold and silver are marked by the sun and moon in chemistry, as they were supposed to be more immediately under the influence of those luminaries. Thus Chaucer, in the Chanones Yemannes Tale, l. 16293. ed. Tyrwhitt:

The bodies sevene eke, lo hem here anon :
 Sol gold is, and Luna silver, we threpe,
 Mars iren, Mercurie quicksilver we clepe,
 Saturnus led, and Jupiter is tin,
 And Venus coper, by my fader kin.

The appropriation of certain metals to the seven planets respectively, may be traced as high as Proclus, in the fifth century, and perhaps is still more ancient. This point is discussed by La Croze. See Fabric. Biblioth. Gr. vol. vi. p. 793. The splendor of gold is more refulgent than the rays of the sun and moon.

⁴ *'Tis virtue, wit, and worth, and all*

That men divine and sacred call :]

Et genus, et formam, regina pecunia donat ;
 Ac bene nummatum decorat Suadela, Venusque.

Horat. Ep. i. 6. 37.

And such you are : nor is't your person
My stomach's set so sharp and fierce on ;
But 'tis your better part, your riehies, 475
That my enamour'd heart bewitehes :
Let me your fortune but possess,
And settle your person how you please ;
Or make it o'er in trust to the devil,
You'll find me reasonable and civil. 480

Quoth she, I like this plainness better
Than false moek-passion, speech or letter,
Or any feat of qualm or swooning,
But hanging of yourself, or drowning ;
Your only way with me to break 485
Your mind, is breaking of your neek :
For as when merchants break, o'erthrown
Like nine-pins, they strike others down ;
So that wou'd break my heart ; which done,
My tempting fortune is your own. 490
These are but trifles ; ev'ry lover
Will damn himself over and over,
And greater matters undertake
For a less worthy mistress' sake :
Yet th'are the only ways to prove 495
Th' unfeign'd realities of love ;
For he that hangs, or beats out's brains,
The devil's in him if he feigns.

Quoth Hudibras, This way's too rough
For mere experiment and proof ; 500
It is no jesting, trivial matter,
To swing i' th' air, or plunge in water,

And, like a water-witch, try love ;⁵
 That's to destroy, and not to prove :
 As if a man should be dissected, 505
 To find what part is disaffected :
 Your better way is to make over,
 In trust, your fortune to your lover ;
 Trust is a trial ; if it break,
 'Tis not so desp'rate as a neck : 510
 Beside, th' experiment's more certain,
 Men venture necks to gain a fortune ;
 The soldier does it every day,
 Eight to the week, for six-pence pay :⁶
 Your pettifoggers damn their souls, 515
 To share with knaves in cheating fools :
 And merchants, vent'ring through the main,
 Slight pirates, rocks, and horns for gain.

⁵ *And, like a water-witch, try love ;*] It was usual, when an old woman was suspected of witchcraft, to throw her into the water. If she swam, she was judged guilty ; if she sunk, she preserved her character, and only lost her life.

⁶ *Beside, th' experiment's more certain,
 Men venture necks to gain a fortune ;
 The soldier does it every day,*

Eight to the week, for six-pence pay ;] No comparison can be made between the evidence arising from each experiment ; for as to venturing necks, it proves no great matter ; it is done every day by the soldier, pettifogger, and merchant. If the soldier has only sixpence a day, and one day's pay is reserved weekly for stoppages, he may be said to make eight days to the week ; adding that to the account of labour which is deducted from his pay. Percennius, the mutinous soldier in Tacitus, seems to have been sensible of some such hardship—*Denique in diem assibus animam et corpus æstimari ; hinc vestem, arma, tentoria ; hinc sævitiam centurionum, et vacationes munerum redimi.* Annal. i. 17.

This is the way I advise you to,
Trust me, and see what I will do. 520

Quoth she, I should be loth to run
Myself all th' hazard, and you none ;
Which must be done, unless some deed
Of your's aforesaid do precede ;
Give but yourself one gentle swing,⁷ 525
For trial, and I'll cut the string :
Or give that rev'rend head a maul,
Or two, or three, against a wall ;
To shew you are a man of mettle,
And I'll engage myself to settle. 530

Quoth he, My head's not made of brass,
As Friar Bacon's noddle was ;
Nor, like the Indian's skull, so tough,
That, authors say, 'twas musket-proof :⁸

⁷ *Give but yourself one gentle swing,]*

Ερωτα παύει λιμός, ἐι δὲ μὴ, χρόνος :
'Εὰν δὲ μὴ δε ταῦτα τὴν φλόγα σῆῃ,
Θεραπεία σοι το λοιπὸν ἡρτησῶ βρόχος.

Anthol. Gr. 23. ed. Ald.

In Diogenes Laertius cum notis Meibom. p. 356. it is thus printed :

Ἐρωτα παύει λιμός ἐι δὲ μὴ χρόνος,
'Εὰν δὲ τοῦτοις μὴ δύνῃ χρῆσθαι, βρόχος.

See lines 485 and also 645 of this canto, where the word λιμός is turned into dry diet.

⁸ *Nor, like the Indian's skull, so tough*

That, authors say, 'twas musket-proof:] “ Blockheads and logger-
“ heads are in request in Brazil, and helmets are of little use, every
“ one having an artificialized natural morion of his head: for the
“ Brasilians heads, some of them are as hard as the wood that
“ grows in their country, for they cannot be broken, and they have
“ them so hard, that our's, in comparison of their's, are like a pom-
“ pion, and when they would injure any white man, they call him

As it had need to be to enter, 535

As yet, on any new adventure ;

You see what bangs it has endur'd,

That would, before new feats, be cur'd :

But if that's all you stand upon,

Here, strike me luck, it shall be done.⁹ 540

Quoth she, The matter's not so far gone

As you suppose, two words t' a bargain ;

That may be done, and time enough,

When you have given downright proof :

And yet, 'tis no fantastic pique 545

I have to love, nor coy dislike ;

'Tis no implicit, nice aversion¹

T' your conversation, mien, or person :

But, a just fear, lest you should prove

False and perfidious in love ; 550

For if I thought you could be true,

I could love twice as much as you.

“ soft head.” Bulwer's *Artificial Changeling*, p. 42. and Purchas's *Pilgr.* fol. vol. iii. p. 993.

⁹ *Here, strike me luck, it shall be done.*]

Percutere et ferire fœdus.

σπονδὰς τέμνειν καὶ ὀρκία. EURIP.

At the conclusion of treaties a beast was generally sacrificed. When butchers and country people make a bargain, one of the parties holds out in his hand a piece of money, which the other strikes, and the bargain is closed. Callimachus Brunek. i. 464. *epig.* xiv. 5. *τρετο δοκω*, &c.

[*Y. L.* Come *strike me luck* with earnest, and draw the writings.

M. There's a God's penny for thee.

Beaumont and Fletcher.—*Scornful Lady*, Act ii.]

¹ *'Tis no implicit, nice aversion*] Implicit here signifies secret, unaccountable, or an aversion conceived from the report of others, See *P. i. c. i. v.* 130.

Quoth he, My faith as adamantine,
 As chains of destiny, I'll maintain ;
 True as Apollo ever spoke, 555
 Or oracle from heart of oak ;²
 And if you'll give my flame but vent,
 Now in close hugger-mugger pent,
 And shine upon me but benignly,
 With that one, and that other pigsney,³ 560
 The sun and day shall sooner part,
 Than love, or you, shake off my heart :
 The sun that shall no more dispense
 His own, but your bright influence ;
 I'll carve your name on barks of trees,⁴ 565
 With true love-knots, and flourishes ;

² *Or oracle from heart of oak ;*] Jupiter's oracle in Epirus, near the city of Dodona, Ubi nemus erat Jovi sacrum, querneum totum, in quo Jovis Dodonæi templum fuisse narratur.

³ *And shine upon me but benignly,*

With that one, and that other pigsney,] Pigsney is a term of blandishment, from the Anglo-Saxon, or Danish, piga, a pretty girl, or the eyes of a pretty lass : thus in Pembroke's *Arcadia*, Dametas says to his wife, " Miso, mine own pigsnie." To love one's mistress more than one's eyes, is a phrase used by all nations : thus Moschus in Greek, Catullus in Latin ; Spenser, in his *Fairy Queen* :

— her eyes, sweet smiling in delight,
 Moystened their fiery beams, with which she thrill'd
 Frail hearts, yet quenched not ; like starry light,
 Which sparkling on the silent waves, does seem more bright.

Thus the Italian poets, Tasso and Ariosto. Tyrwhitt says, in a note on Chaucer's *Miller's Tale*, v. 3268. " the Romans used *oculus* as a term of endearment ; and perhaps *piggesnie*, in burlesque poetry, means *ocellus porci*, the eyes of a pig being remarkably small."

⁴ *I'll carve your name on barks of trees,*] See *Don Quixote*, vol. i. ch. 4. and vol. iv. ch. 73.

That shall infuse eternal spring,
 And everlasting flourishing :
 Drink every letter on't in stum,
 And make it brisk champaign become ;⁵ 570

Populus est, memini, fluviali consita ripa,
 Est in qua nostri littera scripta memor.
 Popule, vive precor, quæ consita margine ripæ
 Hoc in rugoso cortice carmen habes ;
 Cum Paris Œnone poterit spirare relicta,
 Ad fontem Xanthi versa recurret aqua.

Ovid. Œnone Paridi. 25.

[Run, run, Orlando ; carve, on every tree,
 The fair, the chaste, and unexpressive she.

As you like it.]

⁵ *Drink every letter on't in stum,*

And make it brisk champaign become ;] Stum, i. e. any new, thick, unfermented liquor, from the Latin mustum. Dr. Johnson, in his Dictionary, has quoted these lines to prove that stum may signify wine revived by a new fermentation : but, perhaps, it means no more than figuratively to say, that the remembrance of the widow's charms could turn bad wine into good, foul muddy wine, into clear sparkling champaigne. It was usual, among the gallants of Butler's time, to drink as many bumpers to their mistresses health, as there were letters in her name. The custom prevailed among the Romans : thus the well-known epigram of Martial :

Nævia sex cyathis, septem Justina bibatur,
 Quinque Lycas, Lyde quatuor, Ida tribus.—Ep. i. 72.

For every letter drink a glass,
 That spells the name you fancy,
 Take four, if Suky be your lass,
 And five if it be Nancy.

The like compliment was paid to a particular friend or benefactor :

Det numerum cyathis Instanti littera Rufi ;
 Auctor enim tanti muneris ille mihi.—Mart. epig. viii. 51.

Mr. Sandys, in his Travels, says, this custom is still much practised by the merry Greeks, in the Morca, and other parts of the Levant. Εγχει Λυσιδίκης κυάθους δέκα. lib. vii. Anthol.

Where'er you tread, your foot shall set
 The primrose and the violet ;
 All spices, perfumes, and sweet powders,
 Shall borrow from your breath their odours ;
 Nature her charter shall renew, 575
 And take all lives of things from you ;
 The world depend upon your eye,
 And when you frown upon it, die.
 Only our loves shall still survive,
 New worlds and natures to outlive ; 580
 And like to herald's moons, remain
 All crescents, without change or wane.

Hold, hold, quoth she, no more of this,
 Sir knight, you take your aim amiss ;
 For you will find it a hard chapter, 585
 To catch me with poetic rapture,
 In which your mastery of art
 Doth shew itself, and not your heart ;
 Nor will you raise in mine combustion,
 By dint of high heroic fustian : ⁶ 590

⁶ *For you will find it a hard chapter,
 To catch me with poetic rapture,
 In which your mastery of art
 Doth shew itself, and not your heart :
 Nor will you raise in mine combustion,
 By dint of high heroic fustian :]*

In Butler's MS. I find the following lines :

In foreign universities,
 When a king's born, or weds, or dies,
 All other studies are laid by,
 And all apply to poetry.
 Some write in Hebrew, some in Greek,
 And some, more wise, in Arabic ;

She that with poetry is won,
Is but a desk to write upon ;

T' avoid the critique, and th' expence
Of diffculter wit and sense.

Foreign land is often used by Mr. Butler for England. See Genuine Remains.

As no edge can be sharp and keen,
That by the subtlest eye is seen :
So no wit should acute b' allow'd,
That's easy to be understood.

For poets sing, though more speak plain,
As those that quote their works maintain ;
And no man's bound to any thing
He does not say, but only sing.
For, since the good Confessor's time,
No deeds are valid, writ in rhyme ;
Nor any held authentic acts,
Seal'd with the tooth upon the wax :
For men did then so freely deal,
Their words were deeds, and teeth a seal.*

* The following grants are said to be authentic ; but whether they are, or not, they are probably what the poet alludes to :—

Charter of Edward the Confessor.

ICHE Edward Konyng,
Have geoven of my forest the keeping,
Of the hundred of Chelmer and Daneing, [now Dengy, in Essex.]
To Randolph Peperking, and to his kindling,
With heorte and hynde, doe and bock,
Hare and fox, cat and *brock*, [badger.]
Wild foule with his flocke,
Patrick, fesaunte hen, and fesaunte cock ;
With green and wilde stobb and stokk, [timber and stubs of trees]
To kepen, and to yeomen by all *her* might, [their]
Both by day, and eke by night.
And hounds for to holde,
Gode swift and bolde.

And what men say of her, they mean
No more than that on which they lean.

Four Grehounds and six *beaches*, [bitch hounds]
For hare and fox, and wilde eattes. evidenece.]
And thereof ieh made him my boeke [i. e. this deed my written
Wittenes the Bishop Wolston,
And *boche* yeleded many on. [witness.]
And Sweyne of Essex, our brother,
And token him many other,
And our steward Howelin
That besought me for him.

[*Six beaches*.—This line, as quoted by Steevens in a note to the Induction to the Taming of the Shrew, runs thus, Four Greyhounds and six *bratches*, which must be the correct reading, as may be gathered from the following quotations from Minshew and Dueange, unnoticed by the Shakspeare Commentators in their numerous notes on the word, and their doubts on its gender. A *brache*, a little hound.—Minshew. *Bracetus*, *brachetus*, vulgo *brachet*. Charta Hen. II. tom. 2. Monast. Angl. p. 283. Concedo eis 2 leporarios et 4 *bracetos* ad leporem capiendum. Constit. Feder. Reg. Sicil. c. 115. Ut, nullus præsumat eanem, *braccum* videlicet, vel leporarium alterius furto subtrahere.]

Boek, in Saxon, is book, or written evidenece; this land was therefore held as boeland, a noble tenure in strict entail, that could not be alienated from the right heir.

Hopton, in the County of Salop,

To the Heyrs Male of the Hopton, lawfully begotten.

From me and from myne, to thee and to thine,
While the water runs, and the sun doth shine,
For laek of heyrs to the king againe.
I William, king, the third year of my reign,
Give to the Norman hunter,
To me that art both *line* and deare, [related, or of my lineage.]
The Hop and the Hoptoune,
And all the bounds up and downe.
Under the earth to hell,
Above the earth to heaven.
From me, and from myne,
To thee and to thyne;

Some with Arabian spices strive, 595
 T' embalm her cruelly alive ;
 Or season her, as French cooks use
 Their haut-gouts, bouillies, or ragouts ;
 Use her so barbarously ill,
 To grind her lips upon a mill, 600
 Until the facet doublet doth
 Fit their rhymes rather than her mouth ;⁸
 Her mouth compar'd t' an oyster's, with
 A row of pearl in't, 'stead of teeth ;
 Others make posies of her cheeks, 605
 Where red, and whitest colours mix ;

⁷ *Use her so barbarously ill,*

To grind her lips upon a mill,] As they do by comparing her lips to rubies polished by a mill, which is in effect, and no better, than to grind by a mill, and that until those false stones, (for, when all is done, lips are not true rubies) do plainly appear to have been brought in by them as rather befitting the absurdity of their rhymes, than that there is really any propriety in the comparison between her lips and rubies.

⁸ *To grind her lips upon a mill,*

Until the facet doublet doth

Fit their rhymes rather than her mouth ;] Poets and romance writers have not been very scrupulous in the choice of metaphors,

As good and as faire,
 As ever they myne were ;
 To witness that this is *sooth*, [true.]
 I bite the white wax with my tooth,
 Before Jugg, Marode, and Margery,
 And my third son Henery,
 For one bow, and one broad arrow,
 When I come to hunt upon Yarrow.

This grant of William the Conqueror, is in John Stow's Chronicle, and in Blount's Antient Tenures. Other rhyming charters may be seen in Morant's Essex ; Little Dunmow, vol. ii. p. 429, and at Rochford, vol. i. p. 272.

In which the lily and the rose,
 For Indian lake and ceruse goes.
 The sun and moon, by her bright eyes,
 Eclips'd and darken'd in the skies ; 610
 Are but black patches that she wears,
 Cut into suns, and moons, and stars,⁹
 By which astrologers, as well
 As those in heav'n above, can tell
 What strange events they do foreshow, 615
 Unto her under-world below.¹
 Her voice, the music of the spheres,
 So loud, it deafens mortal ears ;
 As wise philosophers have thought,
 And that's the cause we hear it not.² 620

when they represented the beauties of their mistresses. Facets are precious stones, ground à la facette, or with many faces, that they may have the greater lustre. Doublets are crystals joined together with a cement, green or red, in order to resemble stones of that colour.

⁹ *Are but black patches, that she wears,*

Cut into suns, and moons, and stars,] The ladies formerly were very fond of wearing a great number of black patches on their faces, and, perhaps, might amuse themselves in devising the shape of them. This fashion is alluded to in sir Kenelm Digby's discourse on the sympathetic powder ; and ridiculed in the Spectator, No. 50. But the poet here alludes to Dr. Bulwer's Artificial Changeling, p. 252, &c.

¹ *Unto her under-world below.]* A double entendre.

² *Her voice, the music of the spheres,*

So loud, it deafens mortal ears ;

As wise philosophers have thought,

And that's the cause we hear it not.] "Pythagoras," saith Censorinus, "asserted, that this world is made according to musical proportion ; and that the seven planets, betwixt heaven and earth, "which govern the nativities of mortals, have an harmonious mo-

This has been done by some, who those
 Th' ador'd in rhyme, would kick in prose ;
 And in those ribbons would have hung,
 Of which melodiously they sung.³
 That have the hard fate to write best, 625
 Of those that still deserve it least ;⁴
 It matters not, how false or forc'd,
 So the best things be said o' th' worst ;
 It goes for nothing when 'tis said,
 Only the arrow's drawn to th' head, 630
 Whether it be the swan or goose
 They level at : so shepherds use
 To set the same mark on the hip,
 Both of their sound and rotten sheep :
 For wits that carry low or wide, 635
 Must be aim'd higher, or beside

“ tion, and render various sounds, according to their several heights,
 “ so consonant, that they make most sweet melody, but to us inau-
 “ dible, because of the greatness of the noise, which the narrow
 “ passage of our ears is not capable to receive.” Stanley's *Life of*
Pythagoras, p. 393.

³ *And in those ribbons would have hung,*
Of which melodiously they sung.] Thus Waller on a girdle :
 Give me but what this *riband* bound.

⁴ *That have the hard fate to write best,*

Of those that still deserve it least ;] Warburton was of opinion
 that Butler alluded to one of Mr. Waller's poems on *Saccharissa*,
 where he complains of her unkindness. Others suppose, that he
 alludes to Mr. Waller's poems on Oliver Cromwell, and King
 Charles II. The poet's reply to the king, when he reproached him
 with having written best in praise of Oliver Cromwell, is known to
 every one. “ We poets,” says he, “ succeed better in fiction than
 “ in truth.” But this passage seems to relate to ladies and love, not
 to kings and politics.

The mark, which else they ne'er come nigh,
 But when they take their aim awry.⁵
 But I do wonder you should chuse
 This way t' attack me with your muse, 640
 As one cut out to pass your tricks on,
 With Fulhams of poetic fiction :⁶
 I rather hop'd I should no more
 Hear from you o' th' gallanting score ;
 For hard dry bastings use to prove 645
 The readiest remedies of love,⁷

⁵ *For wits that carry low or wide,*

Must be aim'd higher, or beside

The mark, which else they ne'er come nigh,

But when they take their aim awry.] An allusion to gunnery. In

Butler MS. Common-place book are the following lines :

Ingenuity, or wit,
 Does only th' owner fit
 For nothing, but to be undone.
 For nature never gave to mortal yet,
 A free and arbitrary power of wit :
 But bound him to his good behaviour for't,
 That he should never use it to do hurt.
 Wit does but divert men from the road,
 In which things vulgarly are understood ;
 Favours mistake, and ignorance, to own
 A better sense than commonly is known.
 Most men are so unjust, they look upon
 Another's wit as enemy t' their own.

⁶ *As one cut out to pass your tricks on,*

With Fulhams of poetic fiction :] That is, with cheats or impositions. Fulham was a cant word for a false die, many of them being made at that place. The high dice were loaded so as to come up 4, 5, 6, and the low ones 1, 2, 3. Frequently mentioned in Butler's *Genuine Remains*.

⁷ *For hard dry bastings us'd to prove*

The readiest remedies of love,] Ερωτα παύει λυμός, &c. See note on l. 525.

Next a dry diet ; but if those fail,
 Yet this uneasy loop-hol'd jail,
 In which y' are hamper'd by the fetlock,
 Cannot but put y' in mind of wedlock : 650
 Wedlock, that's worse than any hole here,
 If that may serve you for a cooler
 T' allay your mettle, all agog
 Upon a wife, the heavier clog:
 Nor rather thank your gentler fate,^s 655
 That, for a bruis'd or broken pate,
 Has freed you from those knobs that grow
 Much harder on the marry'd brow :
 But if no dread can cool your courage,
 From vent'ring on that dragon, marriage ; 660
 Yet give me quarter, and advance⁹
 To nobler aims your puissance ;
 Level at beauty and at wit ;
 The fairest mark is easiest hit.¹
 Quoth Hudibras, I am beforehand 665
 In that already, with your command ;²

^s Nor rather *thank your gentler fate*,] That is, and not rather : this depends upon v. 639, 40, 41, 42. All the intermediate verses from thence to this being, as it were, in a parenthesis : the sense is, But I do wonder—t' attack me, and should not rather thank——

⁹ *Yet give me quarter, and advance*] The widow here pretends, she would have him quit his pursuit of her, and aim higher ; namely, at beauty and wit.

¹ *The fairest mark is easiest hit.*] The reader will observe the ingenious equivocation, or the double meaning of the word fairest.

² *In that already, with your command* ;] Where one word ends with a vowel, and the next begins with a w, immediately followed by a vowel, or where one word ends with w, immediately preceded by a vowel, and the next begins with a vowel, the poet either leaves them

For where does beauty and high wit
But in your constellation meet ?

Quoth she, What does a match imply,
But likeness and equality ? 670

I know you cannot think me fit
To be th' yokefellow of your wit ;
Nor take one of so mean deserts,
To be the partner of your parts ;
A grace which, if I cou'd believe, 675
I've not the conscience to receive.³

That conscience, quoth Hudibras,
Is misinform'd ; I'll state the case.
A man may be a legal donor
Of any thing whereof he's owner, 680
And may confer it where he lists,
I' th' judgment of all casuists :
Then wit, and parts, and valour may
Be ali'nated, and made away,
By those that are proprietors, 685
As I may give or sell my horse.

Quoth she, I grant the case is true,
And proper 'twixt your horse and you ;

as two syllables, or contracts them into one, as best suits his verse ; thus in the passage before us, and in P. iii. c. i. v. 1561, and P. iii. c. ii. v. 339, these are contractions in the first case ; and P. iii. c. i. v. 804. in the latter case.

³ *I've not the conscience to receive.*] Our poet uses the word conscience here as a word of two syllables, and in the next line as a word of three ; thus in Part i. c. i. v. 78. ratiocination is a word of five syllables, and in other places of four : in the first it is a treble rhyme. [In the first instance, conscience, means only self-opinion ; in the second Hudibras marks it as meaning knowledge by making it a trisyllable (*conscēnce*), and places it in ludicrous opposition to misinformed.]

But whether I may take, as well
 As you may give away, or sell ? 690
 Buyers, you know, are bid beware ;
 And worse than thieves receivers are.
 How shall I answer hue and cry,
 For a roan-gelding, twelve hands high,⁴
 All spurr'd and switch'd, a lock on's hoof,⁵ 695
 A sorrel mane ? Can I bring proof
 Where, when, by whom, and what y' are sold for,
 And in the open market toll'd for ?
 Or, should I take you for a stray,
 You must be kept a year and day, 700
 Ere I can own you, here i' th' pound,
 Where, if ye 're sought, you may be found ;
 And in the mean time I must pay
 For all your provender and hay.
 Quoth he, It stands me much upon 705
 T' enervate this objection,
 And prove myself, by topic clear,
 No gelding, as you would infer.
 Loss of virility's averr'd
 To be the cause of loss of beard,⁶ 710

⁴ *For a roan gelding, twelve hands high,*] This is a severe reflection upon the knight's abilities, his complexion, and his height, which the widow intimates was not more than four feet.

⁵ *All spurr'd, and switch'd, a lock on's hoof,*] There is humour in the representation which the widow makes of the knight, under the similitude of a roan gelding, supposed to be stolen, or to have strayed. Farmers often put locks on the fore-feet of their horses, to prevent their being stolen.

⁶ *Loss of virility's averr'd*

To be the cause of loss of beard,] See the note on line 143 of this canto.

That does, like embryo in the womb,
 Abortive on the chin become :
 This first a woman did invent,
 In envy of man's ornament :
 Semiramis of Babylon, 715
 Who first of all cut men o' th' stone,⁷
 To mar their beards, and laid foundation
 Of sow-geldering operation :
 Look on this beard, and tell me whether
 Eunuchs wear such, or geldings either ? 720
 Next it appears I am no horse,
 That I can argue and discourse,
 Have but two legs, and ne'er a tail.
 Quoth she, That nothing will avail ;
 For some philosophers of late here, 725
 Write men have four legs by nature,⁸

⁷ *Semiramis of Babylon,*

Who first of all cut men o' th' stone ;] Mr. Butler, in his own note, says, Semiramis teneros mares castravit omnium prima, and quotes Ammian. Marcellinus. But the poet means to laugh at Dr. Bulwer, who in his *Artificial Changeling*, scene 21, has many strange stories ; and in page 208, says, " Nature gave to mankind a beard, " that it might remain an index in the face of the masculine generative faculty."

⁸ *For some philosophers of late here,*

Write men have four legs by nature,] Sir Kenelm Digby, in his book of *Bodies*, has the well known story of the wild German boy, who went upon all four, was over grown with hair, and lived among the wild beasts, the credibility and truth of which he endeavours to establish. See also Tatler, No. 103. Some modern writers are said to have the same conceit. The second line here quoted seems to want half a foot, but it may be made right by the old way of spelling four, fower, or reading as in the edition of 1709 :

Write *that* men have four legs by nature.

And that 'tis custom makes them go
 Erroneously upon but two ;
 As 'twas in Germany made good,
 B' a boy that lost himself in a wood ; 730
 And growing down t' a man, was wont
 With wolves upon all four to hunt.
 As for your reasons drawn from tails,^o
 We cannot say they're true or false,
 Till you explain yourself, and show 735
 B' experiment, 'tis so or no.

Quoth he, 'If you'll join issue on't,¹
 I'll give you sat'sfact'ry account ;
 So you will promise, if you lose,
 To settle all, and be my spouse. 740

That never shall be done, quoth she,
 To one that wants a tail, by me ;
 For tails by nature sure were meant,
 As well as beards, for ornament ;²

* *As for your reasons drawn from tails,*] See Fontaine, Conte de la jument du compere Pierre.

¹ *Quoth he, if you'll join issue on't,*] That is, rest the cause upon this point.

² *That never shall be done, quoth she,*

To one that wants a tail, by me ;

For tails by nature sure were meant,

As well as beards, for ornament ;] Mr. Butler here alludes to Dr. Bulwer's Artificial Changeling, p. 410. where, besides the story of the Kentish men near Rochester, he gives an account, from an honest young man of captain Morris's company, in lieutenant-general Ireton's regiment, " that at Cashell, in the county of Tipperary, " in the province of Munster, in Carrick Patrick church, seated on " a rock, stormed by lord Inchequin, where there were near 700 put " to the sword, and none saved but the mayor's wife, and his son ;

And tho' the vulgar count them homely ; 745
 In men or beast they are so comely,
 So gentee, alamode, and handsome,
 I'll never marry man that wants one :
 And 'till you can demonstrate plain,
 You have one equal to your mane, 750
 I'll be torn piece-meal by a horse,
 Ere I'll take you for better or worse.
 The Prince of Cambay's daily food
 Is asp, and basilisk, and toad,³
 Which makes him have so strong a breath, 755
 Each night he stinks a queen to death ;
 Yet I shall rather lie in's arms
 Than your's, on any other terms.

Quoth he, What nature can afford
 I shall produce, upon my word ; 760
 And if she ever gave that boon
 To man, I'll prove that I have one ;
 I mean, by postulate illation,⁴
 When you shall offer just occasion ;

“ there were found among the slain of the Irish, when they were
 “ stripped, diverse that had tails near a quarter of a yard long : forty
 “ soldiers, that were eye-witnesses, testified the same upon their
 “ oaths. He mentions likewise a similar tale of many other
 “ nations.”

³ *The Prince of Cambay's daily food*

Is asp, and basilisk, and toad,] See Purchas's Pilgrim, vol. ii.
 p. 1495. Philosoph. Transactions, lxvi. 314. Montaigne, b. i.
 Essay on Customs. A gross double entendre runs through the
 whole of the widow's speeches, and likewise those of the knight.
 See T. Warton on English Poetry, iii. p. 10.

⁴ *I mean, by postulate illation,]* That is, by inference, necessary
 consequence, or presumptive evidence.

But since ye' ve yet deny'd to give 765
 My heart, your pris'ner, a reprieve,
 But made it sink down to my heel,
 Let that at least your pity feel ;
 And for the sufferings of your martyr,
 Give its poor entertainer quarter ; 770
 And by discharge, or mainprise, grant
 Deliv'ry from this base restraint.

Quoth she, I grieve to see your leg
 Stuck in a hole here like a peg,
 And if I knew which way to do't, 775
 Your honour safe, I'd let you out.
 That dames by jail-delivery
 Of errant knights have been set free,⁵
 When by enchantment they have been,
 And sometimes for it too, laid in, 780
 Is that which knights are bound to do
 By order, oaths, and honour too ;⁶
 For what are they renown'd and famous else,
 But aiding of distressed damosels ?

⁵ *That dames by jail-delivery*

Of errant knights have been set free,] These and the following lines are a banter upon romance writers. Our author keeps Don Quixote constantly in his eye, when he is aiming at this object. In Europe, the Spaniards and the French engaged first in this kind of writing : from them it was communicated to the English.

⁶ *Is that which knights are bound to do*

By order, oaths, and honour too ;] Their oath was—*Vous défendrez les querrelles justes de toutes les dames d'honneur, de toutes les veuves qui n'ont point des amis, des orphelins, et des filles dont la reputation est entière.*

But for a lady, no ways errant, 785
 To free a knight, we have no warrant
 In any authenthical romance,
 Or classic author yet of France ;⁷
 And I'd be loth to have you break
 An ancient custom for a freak, 790
 Or innovation introduce
 In place of things of antique use,
 To free your heels by any course,
 That might b' unwholesome to your spurs :⁸
 Which if I could consent unto, 795
 It is not in my pow'r to do ;
 For 'tis a service must be done ye
 With solemn previous ceremony ;
 Which always has been us'd t' untie
 The charms of those who here do lie ; 800
 For as the ancients heretofore
 To honour's temple had no door,
 But that which thorough virtue's lay ;⁹
 So from this dungeon there's no way

⁷ *Or classic author yet of France ;*] In the Comitia Centuriata of the Romans, the class of nobility and senators voted first, and all other persons were stiled *infra classem*. Hence their writers of the first rank were called classics.

⁸ *To free your heels by any course,*

That might b' unwholesome to your spurs ;] i. e. to your honour. The spurs are badges of knighthood. If a knight of the garter is degraded, his spurs must be hacked to pieces by the king's cook.

⁹ *For as the ancients heretofore*

To honour's temple had no door,

But that which thorough virtue's lay ;] The temple of Virtue and Honour was built by Marius ; the architect was Mutius : it had no posticum. See Vitruvius, &c.

To honour's freedom, but by passing 805
 That other virtuous school of lashing,
 Where knights are kept in narrow lists,
 With wooden lockets 'bout their wrists ;
 In which they for a while are tenants,
 And for their ladies suffer penance : 810
 Whipping, that's virtue's governess,
 Tutress of arts and sciences ;
 That mends the gross mistakes of nature,
 And puts new life into dull matter ;
 That lays foundation for renown, 815
 And all the honours of the gown.
 This suffer'd, they are set at large,
 And freed with hon'able discharge ;
 Then, in their robes, the penitentials
 Are straight presented with credentials,¹ 820
 And in their way attended on
 By magistrates of every town ;
 And, all respect and charges paid,
 They're to their ancient seats convey'd.
 Now if you'll venture for my sake, 825
 To try the toughness of your back,

¹ *Then, in their robes, the penitentials*

Are straight presented with credentials,] This alludes to the acts of parliament, 33 Eliz. cap. 4. and 1 James I. c. 31. whereby vagrants are ordered to be whipped, and, with a proper certificate, conveyed by the constables of the several parishes to the place of their settlement. These acts are in a great measure repealed by the 12th of Anne. Explained, amended, and repealed, by the 10th, 13th, and 17th George II.

And suffer, as the rest have done,
 The laying of a whipping on,
 And may you prosper in your suit,
 As you with equal vigour do't, 830
 I here engage to be your bail,
 And free you from th'unknightly jail :
 But since our sex's modesty
 Will not allow I should be by,
 Bring me, on oath, a fair account, 835
 And honour to, when you have done't ;
 And I'll admit you to the place
 You claim as due in my good grace.
 If matrimony and hanging go
 By dest'ny, why not whipping too? 840
 What med'cine else can cure the fits
 Of lovers, when they lose their wits?
 Love is a boy by poets styl'd,
 Then spare the rod, and spoil the child :
 A Persian emp'ror whipp'd his grannum, 845
 The sea, his mother Venus came on ;²

² *Love is a boy by poets styl'd,*

Then spare the rod, and spoil the child :

A Persian emp'ror whipp'd his grannum,

The sea, his mother Venus came on ;] *Spoil*, or *spill*, as in some copies, from the Saxon, is frequently used by Chaucer, in the sense of, to ruin, to destroy.

Xerxes whipped the sea, which was the mother of Venus, and Venus was the mother of Cupid ; the sea, therefore, was the grannum, or grand-mother of Cupid, and the object of imperial flagel-

And hence some rev'rend men approve
 Of rosemary in making love.³
 As skilful coopers hoop their tubs
 With Lydian and with Phrygian dubs,⁴ 850
 Why may not whipping have as good
 A grace, perform'd in time and mood ;
 With comely movement, and by art,
 Raise passion in a lady's heart ?
 It is an easier way to make 855
 Love by, than that which many take,

lation, when the winds and the waves were not favourable and propitious to his fleets.

In Corum atque Eurum solitus sævire flagellis
 Barbarus—— Juven. Sat. x. 180.

³ *Of rosemary in making love.*] Venus came from the sea ; hence the poet supposes some connection with the word rosemary, or *ros maris*, dew of the sea. *Rev'rend* in the preceding line means ancient or old : it is used in this sense by Pope, in his *Epistles to lord Cobham*, v. 232. Reverend age occurs in Waller, ed. Fenton, p. 56. and in this Poem, P. ii. c. i. v. 527.

⁴ *As skilful coopers hoop their tubs*

With Lydian and with Phrygian dubs,] Coopers, like blacksmiths, give to their work alternately an heavy stroke and a light one ; which our poet humorously compares to the Lydian and Phrygian measures. The former was soft and effeminate, and called by Aristotle *moral*, because it settled and composed the affections ; the latter was rough and martial, and termed *enthusiastic*, because it agitated the passions :

Et Phrygio stimulet numero cava tibia mentes.
 Phrygiis cantibus incitare.—

And all the while sweet music did divide
 Her looser notes with Lydian harmony.

Who would not rather suffer whipping,
 Than swallow toasts of bits of ribbin ?⁵
 Make wicked verses, traits,⁶ and faces,
 And spell names over with beer-glasses ?⁷ 860
 Be under vows to hang and die
 Love's sacrifice, and all a lie ?
 With China-oranges and tarts,
 And whining-plays, lay baits for hearts ?
 Bribe chambermaids with love and money, 865
 To break no roguish jests upon ye ?⁸
 For lilies limn'd on cheeks, and roses,
 With painted perfumes, hazard noses ?⁹

• *Who would not rather suffer whipping,*

Than swallow toasts of bits of ribbin ?] These and the following lines afford a curious specimen of the follies practiced by innamoratos.

⁶ *Trait* is a word rarely used in English, of French origin, signifying a stroke, or turn of wit or fancy.

⁷ *And spell names over with beer-glasses ?*] This kind of transmutation Mr. Butler is often guilty of: he means, scribble the beer-glasses over with the name of his sweetheart, [rather spells them in the number of glasses of beer, as before at v. 570.]

⁸ *To break no roguish jests upon ye ?*]

Sed prius ancillam captandæ nosse puellæ

Cura sit : accessus molliat illa tuos.

Proxima consiliis dominæ sit ut illa videto ;

Neve parum tacitis conscia fida jocis.

Ovid. de Arte Amandi, lib. i. 351.

• *For lilies limn'd on cheeks, and roses,*

With painted perfumes, hazard noses ?] Their perfumes and paints were more prejudicial than the rouge and odours of modern times. They were used by fops and coxcombs as well as by women. The plain meaning of the distich is, venture disease for painted and perfumed whores.

Or, vent'ring to be brisk and wanton,
 Do penance in a paper lanthorn ?¹ 870
 All this you may compound for now,
 By suff'ring what I offer you ;
 Which is no more than has been done
 By knights for ladies long ago.
 Did not the great La Mancha do so 875
 For the Infanta Del Toboso ?²
 Did not th' illustrious Bassa make
 Himself a slave for Misse's sake ?³
 And with bull's pizzle, for her love,
 Was taw'd as gentle as a glove ?⁴ 880

¹ *Do penance in a paper lanthorn ?*] Alluding to a method of cure for the venereal disease : and it may point equivocally to some part of the presbyterian or popish discipline.

² *Did not the great La Mancha do so*

For the Infanta Del Toboso ?] Meaning the penance which Don Quixote underwent for the sake of his Dulcinea, Part i. book iii. ch. 2.

³ *Did not th' illustrious Bassa make*

Himself a slave for Misse's sake ?] Ibrahim, the illustrious Bassa, in the romance of Monsieur Scudery. His mistress, Isabella, princess of Monaco, being conveyed away to the Sultan's seraglio, he gets into the palace in quality of a slave, and, after a multitude of adventures, becomes grand vizier.

⁴ *Was taw'd as gentle as a glove ?*] To taw is a term used by leather-dressers, signifying to soften the leather, and make it pliable, by frequently rubbing it. So in Ben Jonson's Alchymist, " Be " curry'd, claw'd, and flaw'd, and taw'd indeed." In the standard of antient weights and measures, we read : " The cyse of a tanner " that he tanne ox leather, and netes, and calves :—the cyse of a " tawyer, that he shall tawe none but shepes leather and deres." So the tawer, or fell-monger, prepares soft supple leather, as of buck, doe, kid, sheep, lamb, for gloves, &c. which preparation of tawing differs much from tanning. Johnson, in his Dictionary, says, " To

Was not young Florio sent, to cool
 His flame for Biancafiore, to school,⁵
 Where pedant made his pathic bum
 For her sake suffer martyrdom?
 Did not a certain lady whip,
 Of late, her husband's own lordship?⁶

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⁵ taw is to dress white leather, commonly called alum leather, in contradistinction from tan leather, that which is dressed with bark."

⁵ *Was not young Florio sent, to cool*

His flame for Biancafiore, to school,] This she instances from an Italian romance, entitled Florio and Biancafiore. Thus the lady mentions some illustrious examples of the three nations, Spanish, French, and Italian, to induce the knight to give himself a scourging, according to the established laws of chivalry and novelism. The adventures of Florio and Biancafiore, which make the principal subject of Boecace's *Philocopo*, were famous long before Boccaee, as he himself informs us. Floris and Blancaster are mentioned as illustrious lovers, by a Languedocian poet, in his *Breviari d'Amor*, dated in the year 1288: it is probable, however, that the story was enlarged by Boecace. See Tyrwhitt on Chaucer, iv. 169.

⁶ *Did not a certain lady whip,*

Of late, her husband's own lordship?] Lord Munson, of Bury St. Edmund's, one of the king's judges, being suspected by his lady of changing his political principles, was by her, together with the assistance of her maids, tied naked to the bed-post, and whipped till he promised to behave better. Sir William Waller's lady, Mrs. May, and sir Henry Mildmay's lady, were supposed to have exercised the same authority. See *History of Flagellants*, p. 340. 8vo. I meet with the following lines in Butler's MS. Common-place book:

Bees are governed in a monarchy,
 By some more noble female bee.
 For females never grow effeminate,
 As men prove often, and subvert a state.
 For as they take to men, and men to them,
 It is the safest in the worst extrem.

And, tho' a grandee of the house,
 Claw'd him with fundamental blows ;
 Ty'd him stark naked to a bed-post,
 And fir'd his hide, as if sh' had rid post ; 890
 And after in the sessions court,
 Where whipping's judg'd, had honour for't ?
 This swear you will perform, and then
 I'll set you from th' enchanted den,
 And the magician's circle, clear. 895
 Quoth he, I do profess and swear,

The Gracchi were more resolute and stout,
 Who only by their mother had been taught.

The ladies on both sides were very active during the civil wars ; they held their meetings, at which they encouraged one another in their zeal. Among the MSS. in the museum at Oxford is one entitled, *Diverse remarkable Orders of the Ladies, at the Spring-garden, in parliament assembled* : together with certain votes of the unlawful assembly at Kate's, in Covent-garden, both sent abroad to prevent misinformation. Vesper. Veneris Martii 25, 1647. One of the orders is : " That whereas the lady Norton, door-keeper of this
 " house, complayned of sir Robert Harley, a member of the house
 " of commons, for attempting to deface her, which happened thus :
 " the said lady being a zealous independent, and fond of the saints,
 " and sir Robert Harley having found that she was likewise painted,
 " he pretended that she came within his ordinance against idolatry,
 " saints painted, crosses, &c. but some friends of the said door-
 " keeper urging in her behalf, that none did ever yet attempt to
 " adore her, or worship her, she was justified, and the house here-
 " upon declared, that if any person, by virtue of any power whatso-
 " ever, pretended to be derived from the house of commons, or any
 " other court, shall go about to impeach, hinder, or disturb any
 " lady from painting, worshipping, or adorning herself to the best
 " advantage, as also from planting of hairs, or investing of teeth,"
 &c. &c. Another order in this moek parliament was, that they send a messenger to the assembly of divines, to enquire what is meant by the words due benevolence.

And will perform what you enjoin,
Or may I never see you mine.

Amen, quoth she, then turn'd about,
And bid her squire let him out. 900

But ere an artist could be found
T' undo the charms another bound,
The sun grew low, and left the skies,
Put down, some write, by ladies' eyes.
The moon pull'd off her veil of light,⁷ 905
That hides her face by day from sight.

Mysterious veil, of brightness made,
That's both her lustre and her shade,⁸
And in the night as freely shone,
As if her rays had been her own : 910

For darkness is the proper sphere
Where all false glories use t' appear.
The twinkling stars began to mustre,
And glitter with their borrow'd lustre,
While sleep the weary'd world reliev'd, 915
By counterfeiting death reviv'd.⁹

⁷ *The moon pull'd off her veil of light,*] This, and the eleven following lines, are very just and beautiful.

⁸ *Mysterious veil, of brightness made,*

That's both her lustre and her shade,] The rays of the sun obscure the moon by day, and enlighten it by night. This passage is extremely beautiful and poetical, shewing, among many others, Mr. Butler's powers in serious poetry, if he had chosen that path.

⁹ *By counterfeiting death reviv'd.*] There is a beautiful modern epigram, which I do not correctly remember, or know where to find. It runs nearly thus :

Somne levis, quanquam certissima mortis imago,
Consortem cupio te tamen esse tori.

Our vot'ry thought it best t' adjourn
 His whipping penance till the morn,
 And not to carry on a work
 Of such importance, in the dark, 920
 With erring haste, but rather stay,
 And do't i' th' open face of day ;
 And in the mean time go in quest
 Of next retreat, to take his rest.

Alma quies optata veni, nam sic sine vitâ
 Vivere quam suave est, sic sine morte mori.

— *sleep the weary'd world reliev'd,*]

ὕπνος τὰ μικρὰ τοῦ θανάτου μυσήρια.

Gnomici Poetæ, 915. 243.

ὕπνος βροτειων πανσὴρ πόνων.

Athenæ. l. x. p. 449.

ὕπνος πέφυκε σώματος σωτηρία.

Brunck. Analect. 243.

This canto in general is inimitable for wit and pleasantry : the character of Hudibras is well preserved ; his manner of address appears to be natural, and at the same time has strong marks of singularity. Toward the conclusion, indeed, the conversation becomes obscene ; but, excepting this blemish, I think the whole canto by no means inferior to any part of the performance. The critic will remark how exact our poet is in observing times and seasons ; he describes morning and evening, and one day only is passed since the opening of the poem.

PART II. CANTO II.

THE ARGUMENT.

The Knight and Squire in hot dispute,
Within an ace of falling out,
Are parted with a sudden fright
Of strange alarm, and stranger sight;
With which adventuring to stickle,
They're sent away in nasty pickle.

H U D I B R A S.

CANTO II.

'Tis strange how some men's tempers suit,
Like bawd and brandy, with dispute,¹
That for their own opinions stand fast,
Only to have them claw'd and canvast.
That keep their consciences in cases,² 5
As fiddlers do their crowds and bases,³
Ne'er to be us'd but when they're bent
To play a fit for argument.⁴

¹ *'Tis strange how some men's tempers suit,*

Like bawd and brandy, with dispute,] That is, how some men love disputing, as a bawd loves brandy.

² *That keep their consciences in cases,]* A pun, or jeu de mots, on 'cases of conscience.

³ *As fiddlers do their crowds and bases,]* That is, their fiddles and violoncellos.

⁴ *To play a fit for argument.]* The old phrase was, to play a fit of mirth: the word fit often occurs in ancient ballads, and metrical romances: it is generally applied to music, and signifies a division or part, for the convenience of the performers; thus, in the old poem of John the Reeve, the first part ends with this line,

The first fitt here find we;

afterwards it signified the whole part or division: thus Chaucer concludes the rhyme of sir Thopas:

Lo! lordes min, here is a fit;
If ye will any more of it,
To tell it woll I fond.

The learned and ingenious Bishop of Dromore, (Dr. Percy) thinks the word fit, originally signified a poetic strain, verse, or poem.

Make true and false, unjust and just,
 Of no use but to be discust ; 10
 Dispute and set a paradox,
 Like a straight boot, upon the stocks,
 And stretch it more unmercifully,
 Than Helmont, Montaigne, White or Tully.⁵

⁵ *And stretch it more unmercifully,*

Than Helmont, Montaigne, White or Tully.] Men are too apt to subtilize when they labour in defence of a favourite sect or system. Van Helmont was an eminent physician and naturalist, a warm opposer of the principles of Aristotle and Galen, and unreasonably attached to chymistry. He was born at Brussels, in 1588, and died 1664. Michael de Montaigne was born at Perigord, of a good family, 1533, died 1592. He was fancifully educated by his father, waked every morning with instruments of music, taught Latin by conversation, and Greek as an amusement. His paradoxes related only to common life ; for he had little depth of learning. His essays contain abundance of whimsical reflections on matters of ordinary occurrence, especially upon his own temper and qualities. He was counsellor in the parliament of Bourdeaux, and mayor of the same place. Thomas White was second son of Richard White, of Essex, esquire, by Mary his wife, daughter of Edmund Plowden, the great lawyer, in the reign of Elizabeth. He was a zealous champion for the church of Rome, and the Aristotelian philosophy. He wrote against Joseph Glanville, who printed at London, 1665, a book entitled, *Scepsis Scientifica, or Confessed Ignorance the Way to Science*. Mr. White's answer, which defended Aristotle and his disciples, was entitled, *Scire, sive Sceptices et Scepticorum a jure Disputationis exclusio*. This produced a reply from Glanville, under the title of, *Scire tuum nihil est*. White published several books with the signatures of Thomas Albius, or Thomas Anglus ex Albiis. His *Dialogues de Mundo*, bear date 1642, and are signed, *autore Thoma Anglo e generosâ Albiorum in oriente Trinobantum prosapiâ oriundo*. He embraced the opinions of sir Kenelm Digby. For *Tully* some editions read *Lully*. Raymond Lully was a Majorcan, born in the thirteenth century. He is said to have been extremely dissolute in his youth ; to have turned sober at forty ; in his old age to have

So th' ancient Stoics in the porch, 15
 With fierce dispute maintain'd their church,
 Beat out their brains in fight and study,
 To prove that virtue is a body,⁶
 That *bonum* is an animal,
 Made good with stout polemic brawl: 20
 In which some hundreds on the place
 Were slain outright,⁷ and many a face

preached the gospel to the Saracens, and suffered martyrdom, anno 1315. As to his paradoxes, prodiit, says Sanderson, e media barbarie vir magna professus, R. Lullus, qui opus logicum quàm specioso titulo insignivit, artem magnam commentus: cujus ope pollicetur trimestri spatio hominem, quamvis vel ipsa literarum elementa nescientem, totam encyclopædiam perdocere; idque per circulos et triangulos, et literas alphabeti sursum versum revolutas. There is a summary of his scheme in Gassendus de Usu Logicæ, c. 8. Alsted Encyclop. tom. iv. sect. 17. He is frequently mentioned in Butler's Remains, see vol. i. 131. and in the character of an hermetic philosopher, vol. ii. p. 232, 247—251. But I have retained the word Tully with the author's corrected edition. Mr. Butler alluded, I suppose, to Cicero's Stoicorum Paradoxa, in which, merely for the exercise of his wit, and to amuse himself and his friends, he has undertaken to defend some of the most extravagant doctrines of the porch: Ego vero illa ipsa, quæ vix in gymnasiis et in otio stoici probant, ludens conjeci in communes locos.

⁶ *To prove that virtue is a body,*] The stoics allowed of no incorporeal substance, no medium between body and nothing. With them accidents and qualities, virtues and vices, the passions of the mind, and every thing else, was body. Animam constat animal esse, cum ipsa efficiat ut simus animalia. Virtus autem nihil aliud est quàm animus taliter se habens. Ergo animal est. See also Seneca, epistle 113. and Plutarch on Superstition, sub initio.

⁷ *In which some hundreds on the place*

Were slain out outright,] We meet with the same account in the Remains, vol. ii. 242. "This had been an excellent course for the

Retrench'd of nose, and eyes, and beard,
 To maintain what their sect averr'd.
 All which the knight and squire in wrath, 25
 Had like t' have suffer'd for their faith ;
 Each striving to make good his own,
 As by the sequel shall be shown.
 The sun had long since, in the lap
 Of Thetis, taken out his nap, 30

“ old round-headed stoics to find out whether bonum was corpus, or
 “ virtue an animal ; about which they had so many fierce encounters
 “ in their stoa, that about 1400 lost their lives on the place, and far
 “ many more their beards, and teeth and noses.” The Grecian history, I believe, does not countenance these remarks. Diogenes Laertius, in his *Life of Zeno*, book vii. sect. 5. says, that this philosopher read his lectures in the stoa or portico, and hopes the place would be no more violated by civil seditions : for, adds he, when the thirty tyrants governed the republic, 1400 citizens were killed there. Making no mention of a philosophical brawl, but speaking of a series of civil executions, which took place in the ninety-fourth olympiad, at least an hundred years before the foundation of the stoical school. In the old annotations, the words of Laertius are cited differently. “ In porticu (stoicorum schola Athenis) discipulorum seditionibus, “ mille quadringenti triginta eives interfecti sunt.” But from whence the words “ discipulorum seditionibus” were picked up, I know not : unless from the old version of Ambrosius of Camaldoli. There is nothing to answer them in the Greek, nor do they appear in the translations of Aldobrandus or Meibomius. Xenophon observes, that more persons were destroyed by the tyranny of the thirty, than had been slain by the enemy in eight entire years of the Peloponnesian war. Both Isocrates and Æschines make the number fifteen hundred. Seneca *De Tranquil*: thirteen hundred. Lysias reports, that three hundred were condemned by one sentence. Laertius is the only writer that represents the portico as the scene of their sufferings. This, it is true, stood in the centre of Athens, in, or near, the forum. Perhaps, also, it might not be far from the desmoterion, or prison.

And like a lobster boil'd, the morn
 From black to red began to turn ;⁸
 When Hudibras, whom thoughts and aching
 'Twixt sleeping kept all night and waking,
 Began to rouse his drowsy eyes, 35
 And from his couch prepar'd to rise ;
 Resolving to dispatch the deed
 He vow'd to do with trusty speed :
 But first, with knocking loud and bawling,
 He rous'd the squire, in truckle lolling ;⁹ 40
 And after many circumstances,
 Which vulgar authors in romances,
 Do use to spend their time and wits on,
 To make impertinent description,
 They got, with much ado, to horse, 45
 And to the castle bent their course,
 In which he to the dame before
 To suffer whipping-duty swore :¹
 Where now arriv'd, and half unharnest,
 To carry on the work in earnest, 50
 He stopp'd and paus'd upon the sudden,
 And with a serious forehead plodding,

⁸ *And, like a lobster boil'd, the morn*

From black to red began to turn ;] Mr. M. Bacon says, this simile is taken from Rabelais, who calls the lobster cardinalized, from the red habit assumed by the clergy of that rank.

⁹ *He rous'd the squire, in truckle lolling ;*] See Don Quixote, Part ii. ch. 20. A truckle-bed is a little bed on wheels, which runs under a larger bed.

¹ *To suffer whipping-duty swore :*] In some of the early editions, it is *duly swore*, the sense being in which he before swore to the dame to suffer whipping duly.

Sprung a new scruple in his head,
 Which first he scratch'd, and after said ;
 Whether it be direct infringing 55
 An oath, if I should wave this swinging,²
 And what I've sworn to bear, forbear,
 And so b' equivocation swear ;³
 Or whether 't be a lesser sin
 To be forsworn, than act the thing, 60
 Are deep and subtle points, which must,
 T' inform my conscience, be discust ;
 In which to err a little, may
 To errors infinite make way :
 And therefore I desire to know 65
 Thy judgment, ere we farther go.

Quoth Ralpho, Since you do injoin't,
 I shall enlarge upon the point ;
 And, for my own part, do not doubt
 Th' affirmative may be made out. 70
 But first, to state the case aright,
 For best advantage of our light ;
 And thus 'tis, whether 't be a sin,
 To claw and curry our own skin,

² — *if I should wave this swinging,*] From the Anglo-Saxon word *swingan*, to beat, or whip.

³ *And what I've sworn to bear, forbear,*

And so b' equivocation swear ;] The equivocations and mental reservations of the jesuits were loudly complained of, and by none more than by the sectaries. When these last came into power, the royalists had too often an opportunity of bringing the same charge against them. See Sanderson *De Jur. Oblig.* pr. ii. 55. 11.

Greater or less than to forbear, 75
 And that you are forsworn forswear.
 But first, o' th' first : The inward man,
 And outward, like a clan and clan,
 Have always been at daggers-drawing,
 And one another clapper-clawing :⁴ 80
 Not that they really cuff or fence,
 But in a spiritual mystic sense ;
 Which to mistake, and make them squabble,
 In literal fray's abominable ;
 'Tis heathenish, in frequent use, 85
 With pagans and apostate jews,
 To offer sacrifice of bridewells,⁵
 Like modern Indians to their idols ;⁶
 And mongrel Christians of our times,
 That expiate less with greater crimes, 90
 And call the foul abomination,
 Contrition and mortification.
 Is't not enough we're bruis'd and kicked,
 With sinful members of the wicked ;

⁴ — *The inward man,
 And outward, like a clan and clan,
 Have always been at daggers-drawing,*

And one another clapper-clawing :] The clans or tribes of the Highlanders of Scotland, have sometimes kept up an hereditary prosecution of their quarrels for many generations. The doctrine which the independents and other sectaries held, concerning the inward and outward man, is frequently alluded to, and frequently explained, in these notes.

⁵ *To offer sacrifice of bridewells,*] Whipping, the punishment usually inflicted in houses of correction.

⁶ *Like modern Indians to their idols ;*] That is, the fakirs, dervises, bonzes, of the east.

Our vessels, that are sanctify'd, 95
 Profan'd, and curry'd back and side ;
 But we must claw ourselves with shameful
 And heathen stripes, by their example ?
 Which, were there nothing to forbid it,
 Is impious, because they did it : 100
 This therefore may be justly reckon'd
 A heinous sin. Now to the second ;
 That Saints may claim a dispensation
 To swear and forswear on occasion,
 I doubt not ; but it will appear 105
 With pregnant light : the point is clear.
 Oaths are but words, and words but wind,
 Too feeble implements to bind ;
 And hold with deeds proportion, so
 As shadows to a substance do.⁷ 110
 Then when they strive for place, 'tis fit
 The weaker vessel should submit.
 Although your church be opposite
 To ours, as Black Friars are to White,
 In rule and order, yet I grant 115
 You are a reformado saint ;⁸
 And what the saints do claim as due,
 You may pretend a title to :

⁷ *And hold with deeds proportion, so*

As shadows to a substance do.] Λόγος ἔργου σκιὰ, was an aphorism of Democritus.

⁸ *You are a reformado Saint ;*] That is, a saint volunteer, as being a presbyterian, for the independents were the saints in pay. See P. iii. c. ii. l. 91.

But saints, whom oaths or vows oblige,
 Know little of their privilege ; 120
 Farther, I mean, than carrying on
 Some self-advantage of their own :
 For if the devil, to serve his turn,
 Can tell truth ; why the saints should scorn,
 When it serves theirs, to swear and lie, 125
 I think there's little reason why :
 Else h' has a greater power than they,
 Which 'twere impiety to say.
 We're not commanded to forbear,
 Indefinitely, at all to swear ; 130
 But to swear idly, and in vain,
 Without self-interest or gain.
 For breaking of an oath and lying,
 Is but a kind of self-denying,
 A saint-like virtue ; and from hence 135
 Some have broke oaths by providence :
 Some, to the glory of the Lord,
 Perjur'd themselves, and broke their word :⁹

⁹ *Some have broke oaths by Providence :*

Some, to the glory of the Lord,

Perjur'd themselves, and broke their word :] Dr. Owen had a wonderful knack of attributing all the proceedings of his own party to the direction of the spirit. "The rebel army," says South, "in their several treatings with the king, being asked by him whether they would stand to such and such agreements and promises, still answered, that they would do as the spirit should direct them. Whereupon that blessed prince would frequently condole his hard fate, that he had to do with persons to whom the spirit dictated one thing one day, and commanded the clean contrary the next." So the history of independency : when it was first moved in the

And this the constant rule and practice
 Of all our late apostles' acts is. 140
 Was not the cause at first begun
 With perjury, and carried on ?
 Was there an oath the godly took,
 But in due time and place they broke ?
 Did we not bring our oaths in first, 145
 Before our plate, to have them burst,
 And cast in fitter models, for
 The present use of church and war ?
 Did not our worthies of the house,
 Before they broke the peace, break vows ? 150
 For having freed us first from both
 Th' alleg'ance and suprem'cy oath ;¹

house of commons to proeeed capittally against the king, Cromwell stood up, and told them, that if any man moved this with design, he should think him the greatest traitor in the world ; but, since providence and neecessity had east them upon it, he should pray God to bless their counsels. Harrison, Carew, and others, when tried for the part they took in the king's death, professed they had acted out of eonseience to the Lord.

¹ *For having freed us first from both*

Th' alleg'ance and suprem'cy oath ;] Though they did not in formal and express terms abrogate these oaths till after the king's death, yet in effect they vacated and annulled them, by administering the king's power, and substituting other oaths, protestations, and covenants. Of these last it is said in the *Εικων βασιλικη*, whoever was the author of it, " Every man soon grows his own pope, and easily
 " absolves himself from those ties, which not the command of God's
 " word, or the laws of the land, but only the subtilty and terror of a
 " party east upon them. Either superfluous and vain, when they
 " are sufficiently tied before ; or fraudulent and injurious, if by
 " such after ligaments they find the impostors really aiming to dis-
 " solve or suspend their former just and necessary obligations."

Did they not next compel the nation
 To take, and break the protestation ?²
 To swear, and after to recant, 155
 The solemn league and covenant ?³
 To take th' engagement, and disclaim it,
 Enforc'd by those who first did frame it ?
 Did they not swear, at first, to fight⁵
 For the king's safety, and his right ? 160

² *Did they not next compel the nation*

To take, and break the protestation ?] In the protestation they promised to defend the true reformed religion, expressed in the doctrine of the church of England ; which yet in the covenant, not long after, they as religiously vowed to change.

³ *To swear, and after to recant,*

The solemn league and covenant ?] And to recant is but to cant again, says sir Robert L'Estrange. In the solemn league and covenant (called a league, because it was to be a bond of amity and confederation between the kingdoms of England and Scotland ; and a covenant, because they pretended to make a covenant with God) they swore to defend the person and authority of the king, and cause the world to behold their fidelity ; and that they would not, in the least, diminish his just power and greatness. The presbyterians, who in some instances stuck to the covenant, contrived an evasion for this part of it : viz. that they had sworn to defend the person and authority of the king in support of religion and public liberty. Now, said they, we find that the defence of the person and authority of the king is incompatible with the support of religion and liberty, and therefore, for the sake of religion and liberty, we are bound to oppose and ruin the king. But the independents, who were at last the prevailing party, utterly renounced the covenant. Mr. Goodwin, one of their most eminent preachers, asserted, that to violate this abominable and cursed oath, out of conscience to God, was an holy and blessed perjury.

⁴ *To take th' engagement, and disclaim it.*] After the death of the king a new oath was prepared, which they called the Engagement ; the form whereof was, that every man should engage and swear to be true and faithful to the government then established.

⁵ *Did they not swear, at first, to fight*] Cromwell, though in gene-

And after march'd to find him out,
 And charg'd him home with horse and foot ?
 And yet still had the confidence
 To swear it was in his defence ?
 Did they not swear to live and die 165
 With Essex, and straight laid him by ?⁶
 If that were all, for some have swore
 As false as they, if th' did no more.⁷
 Did they not swear to maintain law,
 In which that swearing made a flaw ? 170
 For protestant religion vow,
 That did that vowing disallow ?

ral an hypocrite, was very sincere when he first mustered his troop, and declared that he would not deceive them by perplexed or involved expressions, in his commission, to fight for king and parliament; but he would as soon discharge his pistol upon the king as upon any other person.

⁶ *Did they not swear to live and die*

With Essex, and straight laid him by ?] When the parliament first took up arms, and the earl of Essex was chosen general, several members of the house stood up, and declared that they would live and die with the earl of Essex. This was afterward the usual style of addresses to parliament, and of their resolutions. Essex continued in great esteem with the party till September, 1644, when he was defeated by the king, in Cornwall. But the principal occasion of his being laid aside, was the subtle practice of Cromwell, who, in a speech to the house, had thrown out some oblique reflections on the second fight near Newbery, and the loss of Donington castle; and, fearing the resentment of Essex, contrived to pass the self-denying ordinance, whereby Essex, as general, and most of the presbyterians in office, were removed. The presbyterians in the house were superior in number, and thought of new-modelling the army again: but in the mean time the earl died.

⁷ *As false as they, if th' did no more.*] Of whom (Essex) it was loudly said by many of his friends, that he was poisoned. Clarendon's History, vol. iii. b. 10.

For privilege of parliament,
 In which that swearing made a rent ?
 And since, of all the three, not one 175
 Is left in being, 'tis well known.⁸
 Did they not swear, in express words,
 To prop and back the house of lords ?⁹
 And after turn'd out the whole house-full
 Of peers, as dang'rous and unuseful. 180
 So Cromwell, with deep oaths and vows,
 Swore all the commons out o' th' house ;¹

⁸ *And since, of all the three, not one*

Is left in being, 'tis well known.] Namely, law, religion, and privilege of parliament.

⁹ *Did they not swear, in express words,*

To prop and back the house of lords ?] When the army began to present criminal information against the king, in order to keep the lords quiet, who might well be supposed to be in fear for their own privileges and honours, a message was sent to them, promising to maintain their privileges of peerage, &c. But as soon as the king was beheaded, the lords were discarded and turned out: February the first, two days after the king's death, when the lords sent a message to the commons, for a committee to consider the way of settling the nation; the commons made an order to consider on the morrow, whether the messenger should be called in, and whether the house should take any cognizance thereof. February the fifth the lords sent again, but their messengers were not called in; and it was debated by the commons, whether the house of lords should be continued a court of judicature; and the next day it was resolved by them, that the house of peers in parliament was useless, and ought to be abolished: Whitelock.

¹ *So Cromwell, with deep oaths and vows;*

Swore all the commons out o' th' house ;] After the king's party was utterly overthrown, Cromwell, who all along, as it is supposed, aimed at the supreme power, persuaded the parliament to send part of their army into Ireland, and to disband the rest: which the presbyterians in the house were forward to do. This, as he knew it

Vow'd that the red-coats would disband,
 Ay, marry wou'd they, at their command ;
 And troll'd them on, and swore and swore, 185
 Till th' army turn'd them out of door.
 This tells us plainly what they thought,
 That oaths and swearing go for nought ;
 And that by them th' were only meant
 To serve for an expedient.² 190
 What was the public faith found out for,³
 But to slur men of what they fought for ?

would, set the army in a mutiny, which he and the rest of the commanders made shew to take indignation at. And Cromwell, to make the parliament secure, called God to witness, that he was sure the army would, at their first command, cast their arms at their feet: and again solemnly swore, that he had rather himself and his whole family should be consumed, than that the army should break out into sedition. Yet in the mean time he blew up the flame; and, getting leave to go down to the army to quiet them, immediately joined with them in all their designs. By which arts he so strengthened his interest in the army, and incensed them against the parliament, that with the help of the red-coats he turned them all out of doors. Bates Elench. Mot. and others.

² *To serve for an expedient.*] *Expedient* was a term often used by the sectaries. When the members of the council of state engaged to approve of what should be done by the commons in parliament for the future, it was ordered to draw up an *expedient* for the members to subscribe.

³ *What was the public faith found out for,*] It was usual to pledge the public faith, as they called it, by which they meant the credit of parliament, or their own promises, for monies borrowed, and many times never repaid. A remarkable answer was given to the citizens of London on some occasion: "In truth the subjects may plead the property of their goods against the king, but not against the parliament, to whom it appertains to dispose of all the goods of the kingdom." Their own partisans, Milton and Lilly, complain of not being repaid the money they had laid out to support the cause.

The public faith, which ev'ry one
 Is bound t' observe, yet kept by none ;
 And if that go for nothing, why 195
 Should private faith have such a tie ?
 Oaths were not purpos'd more than law,
 To keep the good and just in awe,⁴
 But to confine the bad and sinful,
 Like mortal cattle in a pinfold. 200
 A saint's of th' heav'nly realm a peer ;
 And as no peer is bound to swear,
 But on the gospel of his honour,
 Of which he may dispose as owner,
 It follows, tho' the thing be forgery, 205
 And false, th' affirm it is no perjury,
 But a mere ceremony, and a breach
 Of nothing, but a form of speech,
 And goes for no more when 'tis took,
 Than mere saluting of the book. 210
 Suppose the Scriptures are of force,
 They're but commissions of course,⁵
 And saints have freedom to digress,
 And vary from 'em as they please ;
 Or misinterpret them by private 215
 Instructions, to all aims they drive at.

⁴ *Oaths were not purpos'd more than law,*

To keep the good and just in awe,] “ Knowing this, that the law
 “ is not made for a righteous man, but for the lawless and disobed-
 “ dient.” 1 Timothy, i. 9.

⁵ *They're but commissions of course,*] A satire on the liberty the
 parliament officers took of varying from their commissions, on pre-
 tence of private instructions.

Then why should we ourselves abridge,
 And curtail our own privilege ?
 Quakers, that like to lanthorns, bear
 Their light within them, will not swear ; 220
 Their gospel is an accidence,
 By which they construe conscience,⁶
 And hold no sin so deeply red,
 As that of breaking Priscian's head,⁷
 The head and founder of their order, 225
 That stirring hats held worse than murder ;⁸

⁶ *Their gospel is an accidence,*

By which they construe conscience,] That is, they, the quakers, interpret Scripture altogether literal, and make a point of conscience of using the wrong number in grammar: or, it may mean that grammar is their Scripture, by which they interpret right or wrong, lawful or unlawful.

⁷ *And hold no sin so deeply red,*

As that of breaking Priscian's head,] Priscian was a great grammarian about the year 528, and when any one spoke false grammar, he was said to break Priscian's head. The quakers, we know, are great sticklers for plainness and simplicity of speech. *Thou* is the singular, *you* the plural; consequently it is breaking Priscian's head, it is false grammar, quoth the quaker, to use *you* in the singular number: George Fox was another Priscian, witness his *Battel-d'or*.

⁸ *The head and founder of their order,*

That stirring hats held worse than murder;] Some think that the order of quakers, and not Priscian, is here meant, but then it would be holds, not held; I therefore am inclined to think that the poet humorously supposes that Priscian, who received so many blows on the head, was much averse to taking off his hat; and therefore calls him the founder of quakerism. This may seem a far-fetched conceit; but a similar one is employed by Mr. Butler on another occasion. "You may perceive the quaker has a crack in his skull," says he, "by the great care he takes to keep his hat on, lest his sickly brains, if he have any, should take cold." Remains, ii. 352.

These thinking they're oblig'd to troth
 In swearing, will not take an oath;
 Like mules, who if they've not the will
 To keep their own pace, stand stock still; 230
 But they are weak, and little know
 What free-born consciences may do,
 'Tis the temptation of the devil
 That makes all human actions evil:
 For saints may do the same things by 235
 The spirit, in sincerity,
 Which other men are tempted to,
 And at the devil's instance do;
 And yet the actions be contrary,
 Just as the saints and wicked vary, 240
 For as on land there is no beast
 But in some fish at sea's exprest;⁹

i. 391. April 20, 1649, nearly at the beginning of quakerism, Everard and Winstanley, chief of the levellers, came to the general, and made a large declaration to justify themselves. While they were speaking they stood with their hats on; and being demanded the reason, said, "he was but their fellow-creature." "This is set down," says Whitelocke, "because it was the beginning of the appearance of this opinion." So obstinate were the quakers in this point, that Barclay makes the following declaration concerning it: "However small or foolish this may seem, yet, I can say boldly in the sight of God, we behoved to choose death rather than do it, and that for conscience sake." There is a story told of William Penn, that being admitted to an audience by Charles II. he did not pull off his hat; when the king, as a gentle rebuke to him for his ill manners, took off his own. On which Penn said, "Friend Charles, why dost not thou keep on thy hat?" and the king answered, "Friend Penn, it is the custom of this place that no more than one person be covered at a time."

⁹ *For as on land there is no beast*

But in some fish at sea's exprest;] Thus Dubartas :

So in the wicked there's no vice,
 Of which the saints have not a spice ;
 And yet that thing that's pious in 245
 The one, in th' other is a sin.¹
 Is't not ridiculous, and nonsense,
 A saint should be a slave to conscience ?
 That ought to be above such fancies,
 As far as above ordinances ?² 250
 She's of the wicked, as I guess,
 B' her looks, her language, and her dress :
 And tho', like constables, we search
 For false wares 'one another's church ;
 Yet all of us hold this for true, 255
 No faith is to the wicked due.

So many fishes of so many features,
 That in the waters we may see all creatures,
 Even all that on the earth are to be found,
 As if the world were in deep waters drown'd.

But see sir Thomas Brown's Treatise on Vulgar Errors, book iii. chap. 24.

¹ *And yet that thing that's pious in*

The one, in th' other is a sin.] Many held the antinomian principle, that believers, or persons regenerate, cannot sin. Though they commit the same acts, which are styled and are sins in others, yet in them they are no sins. Because, say they, it is not the nature of the action that derives a quality upon the person ; but it is the antecedent quality or condition of the person that denominates his actions, and stamps them good or bad : so that they are those only who are previously wicked, that do wicked actions ; but believers, doing the very same things, never commit the same sins.

² *That ought to be above such fancies,*

As far as above ordinances ?] Some sectaries, especially the muggletonians, thought themselves so sure of salvation, that they deemed it needless to conform to ordinances human or divine.

For truth is precious and divine,
Too rich a pearl for carnal swine.

Quoth Hudibras, All this is true,
Yet 'tis not fit that all men knew 260
Those mysteries and revelations ;
And therefore topical evasions
Of subtle turns, and shifts of sense,
Serve best with th' wicked for pretence,
Such as the learned jesuits use, 265
And presbyterians, for excuse³

³ *Such as the learned jesuits use,*

And presbyterians, for excuse ;] On the subject of jesuitical evasions we may recite a story from Mr. Foulis. He tells us that, a little before the death of queen Elizabeth, when the jesuits were endeavouring to set aside king James, a little book was written, entitled, a Treatise on Equivocation, or, as it was afterwards styled by Garnet, provincial of the jesuits, a Treatise against Lying and Dissimulation, which yet allows an excuse for the most direct falsehood, by their law of directing the intention. For example, in time of the plague a man goes to Coventry ; at the gates he is examined upon oath whether he came from London : the traveller, though he directly came from thence, may swear positively that he did not. The reason is, because he knows himself not infected, and does not endanger Coventry ; which he supposes to answer the final intent of the demand. At the end of this book is an allowance and commendation of it by Blackwell, thus : Tractatus iste valde doctus et vere pius et catholicus est. Certe sac. scripturarum, patrum, doctorum, scholasticorum, canonistarum, et optimarum rationum præsidiis plenissime firmat equitatem equivocationis, ideoque dignissimus qui typis propagetur ad consolationem afflictorum catholicorum, et omnium piorum instructionem. Ita censeo Georgius Blackwellus archipresbiter Angliæ et protonotarius apostolicus. On the second leaf it has this title : A Treatise against Lying and Fraudulent Dissimulation; newly overseen by the Author, and published for the Defence of Innocency, and for the Instruction of Ignorats. The MS. was

Against the protestants, when th' happen
 To find their churches taken napping :
 As thus : a breach of oath is duple,
 And either way admits a scruple, 270
 And may be, ex parte of the maker,
 More criminal than the injur'd taker ;
 For he that strains too far a vow,
 Will break it, like an o'er bent bow :
 And he that made, and forc'd it, broke it, 275
 Not he that for convenience took it.
 A broken oath is, quatenus oath,
 As sound t' all purposes of troth,
 As broken laws are ne'er the worse,
 Nay, 'till they're broken, have no force. 280
 What's justice to a man, or laws,
 That never comes within their claws ?

seized by sir Edward Coke, in sir Thomas Tresham's chamber, in the Inner Temple, and is now in the Bodleian library, at Oxford. MS. Laud. E. 45, with the attestation in sir Edward Coke's handwriting, 5 December 1605, and the following motto : *Os quod mentitur occidit animam*. An instance of the parliamentarians shifting their sense, and explaining away their declaration, may be this : When the Scots delivered up the king to the parliament, they were promised that he should be treated with safety, liberty, and honour. But when the Scots afterward found reason to demand the performance of that promise, they were answered, that the promise was formed, published, and employed according as the state of affairs then stood. And yet these promises to preserve the person and authority of the king had been made with the most solemn protestations. We protest, say they, in the presence of Almighty God, which is the strongest bond of a christian, and by the public faith, the most solemn that any state can give, that neither adversity nor success shall ever cause us to change our resolutions.

They have no pow'r, but to admonish ;
 Cannot control, coerce, or punish,
 Until they're broken, and then touch 285
 Those only that do make them such.
 Beside, no engagement is allow'd,
 By men in prison made, for good ;
 For when they're set at liberty,
 They're from th' engagement too set free. 290
 The rabbins write, when any jew
 Did make to god or man a vow,⁴
 Which afterwards he found untoward,
 And stubborn to be kept, or too hard ;
 Any three other jews o' th' nation 295
 Might free him from the obligation :
 And have not two saints power to use
 A greater privilege than three jews ?⁵

⁴ *The rabbins write, when any jew*

Did make to God or man a vow,] There is a traditional doctrine among the jews, that if any person has made a vow, which afterward he wishes to recall, he may go to a rabbi, or three other men, and if he can prove to them that no injury will be sustained by any one, they may free him from its obligation. See Remains, vol. i. 300.

⁵ *And have not two saints power to use*

A greater privilege than three jews ?] Mr. Butler told Mr. Veal, that by the two saints he meant Dr. Downing and Mr. Marshall, who, when some of the rebels had their lives spared on condition that they would not in future bear arms against the king, were sent to dispense with the oath, and persuade them to enter again into the service. Mr. Veal was a gentleman commoner of Edmund Hall during the troubles, and was about seventy years old when he gave this account to Mr. Coopey. See Godwin's MS. notes on Grey's Hudibras, in the Bodleian library, Oxford.

The court of conscience, which in man
 Should be supreme and sovereign, 300
 Is't fit should be subordinate
 To ev'ry petty court i' th' state,
 And have less power than the lesser,
 To deal with perjury at pleasure?
 Have its proceedings disallow'd, or 305
 Allow'd, at fancy of pie-powder?⁶
 Tell all it does, or does not know,
 For swearing *ex officio*?⁷
 Be forc'd t' impeach a broken hedge,
 And pigs unring'd at vis. franc. pledge?⁸ 310

⁶ *Allow'd, at fancy of pie-powder?*] The court of pie-powder takes cognizance of such disputes as arise in fairs and markets; and is so called from the old French word *pied-puldreaux*, which signifies a pedlar, one who gets a livelihood without a fixed or certain residence. See Barrington's *Observations on the Statutes*; and Blackstone's *Commentaries*, vol. iii. p. 32. In the borough laws of Scotland, an alien merchant is called *pied-puldreaux*.

⁷ *Tell all it does, or does not know,*

For swearing ex officio?] In some courts an oath was administered, usually called the oath *ex officio*, whereby the parties were obliged to answer to interrogatories, and therefore were thought to be obliged to accuse or purge themselves of any criminal matter. In the year 1604 a conference was held concerning some reforms in ecclesiastical matters when James I. presided; one of the matters complained of was the *ex officio* oath. The Lord Chancellor, Lord Treasurer, and the Archbishop (Whitgift) defended the oath: the king gave a description of it, laid down the grounds upon which it stood, and justified the wisdom of the constitution. For swearing *ex officio*, that is, by taking the *ex officio* oath. A further account of this oath may be seen in Neal's *History of the Puritans*, vol. i. p. 444.

⁸ *Be forc'd t' impeach a broken hedge,*

And pigs unring'd at vis. franc. pledge?] Lords of certain

Discover thieves, and bawds, recusants,
 Priests, witches, eves-droppers, and nuisance :
 Tell who did play at games unlawful,
 And who fill'd pots of ale but half-full ;
 And have no pow'r at all, nor shift, 315
 To help itself at a dead lift ?
 Why should not conscience have vacation
 As well as other courts o' th' nation ?
 Have equal power to adjourn,
 Appoint appearance and return ? 320
 And make as nice distinctions serve
 To split a case, as those that carve,
 Invoking cuckolds names, hit joints ?⁹
 Why should not tricks as slight, do points ?
 Is not th' high court of justice sworn 325
 To judge that law that serves their turn ?¹

manors had the right of requiring surety of the freeholders for their good behaviour toward the king and his subjects : which security, taken by the steward at the lord's court, was to be exhibited to the sheriff of the county. These manors were said to have view of frank pledge.

⁹ — as those that carve,

Invoking cuckolds names, hit joints ?] Our ancestors, when they found it difficult to carve a goose, a hare, or other dish, used to say in jest, they should hit the joint if they could think of the name of a cuckold. Mr. Kyrle, the man of Ross, celebrated by Pope, had always company to dine with him on a market day, and a goose, if it could be procured, was one of the dishes ; which he claimed the privilege of carving himself. When any guest, ignorant of the etiquette of the table, offered to save him that trouble, he would exclaim, “ Hold your hand, man, if I am good for any thing, it is for “ hitting cuckolds joints.”

¹ *Is not th' high court of justice sworn*

To judge that law that serves their turn ?] The high court of

Make their own jealousies high treason,
 And fix them whomsoe'er they please on?
 Cannot the learned counsel there
 Make laws in any shape appear? 330
 Mould 'em as witches do their clay,
 When they make pictures to destroy?²
 And vex them into any form
 That fits their purpose to do harm?
 Rack them until they do confess, 335
 Impeach of treason whom they please,
 And most perfidiously condemn
 Those that engag'd their lives for them?

justice was a court first instituted for the trial of king Charles I. but afterwards extended its judicature to some of his adherents, to the year 1658. As it had no law or precedents to go by, its determinations were those which best served the turn of its members. See the form of the oath administered to them upon the trial of sir Henry Slingsby, and Dr. Hewet, 1658, in *Mercurius Politicus*, No. 414, page 501.

² *Mould 'em as witches do their clay,*

When they make pictures to destroy?] It was supposed that witches, by forming the image of any one in wax or clay, and sticking it with pins, or putting it to other torture, could annoy also the prototype or person represented. According to Dr. Dee such enchantments were used against queen Elizabeth. Elinor Cobham employed them against Henry VI. and Amy Simpson against James VI. of Scotland. A criminal process was issued against Robert of Artois, who contrived the figure of a young man in wax, and declared it was made against John of France, the king's son: he added, that he would have another figure of a woman, not baptized, against a she-devil, the queen. Monsieur de Laverdies observes, that the spirit of superstition had persuaded people, that figures of wax baptized, and pierced for several days to the heart, brought about the death of the person against whom they were intended. Account of MS. in the French king's library, 1789. vol. ii. p. 404.

And yet do nothing in their own sense,
 But what they ought by oath and conscience.
 Can they not juggle, and with slight
 Conveyance play with wrong and right ;
 And sell their blasts of wind as dear,³
 As Lapland witches bottl'd air ?⁴
 Will not fear, favour, bribe, and grudge, 345
 The same case sev'ral ways adjudge ?
 As seamen, with the self-same gale,
 Will sev'ral different courses sail ;
 As when the sea breaks o'er its bounds,⁵
 And overflows the level grounds, 350
 Those banks and dams, that, like a screen,
 Did keep it out, now keep it in ;
 So when tyrannical usurpation
 Invades the freedom of a nation,

³ *And sell their blasts of wind as dear,*] That is, their breath, their pleadings, their arguments.

⁴ *As Lapland witches bottl'd air ?*] The witches in Lapland pretended to sell bags of wind to the sailors, which would carry them to whatever quarter they pleased. See Olaus Magnus. Cleveland, in his *King's Disguise*, p. 61 :

The Laplanders when they would sell a wind
 Wafting to hell, bag up thy phrase and bind
 It to the barque, which at the voyage end
 Shifts poop, and breeds the collick in the fiend.

⁵ *As when the sea breaks o'er its bounds,*] This simile may be found in prose in Butler's *Remains*, vol. i. p. 298. "For as when the sea breaks over its bounds, and overflows the land, those dams and banks that were made to keep it out, do afterwards serve to keep it in: so when tyranny and usurpation break in upon the common right and freedom, the laws of God and of the land are abused, to support that which they were intended to oppose."

The laws o' th' land that were intended 355
 To keep it out, are made defend it.
 Does not in chanc'ry ev'ry man swear
 What makes best for him in his answer ?
 Is not the winding up witnesses,
 And nicking, more than half the bus'ness ? 360
 For witnesses, like watches, go
 Just as they're set, too fast or slow ;
 And where in conscience they're strait lac'd,
 'Tis ten to one that side is cast.
 Do not your juries give their verdict 365
 As if they felt the cause, not heard it ?
 And as they please make matter o' fact
 Run all on one side as they're packt ?
 Nature has made man's breast no windores,
 To publish what he does within doors ;⁶ 370
 Nor what dark secrets there inhabit,
 Unless his own rash folly blab it.
 If oaths can do a man no good
 In his own bus'ness, why they shou'd,
 In other matters, do him hurt, 375
 I think there's little reason for't.
 He that imposes an oath makes it,
 Not he that for convenience takes it :

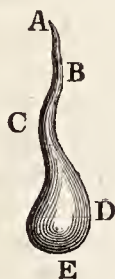
⁶ *Nature has made man's breast no windores,*

To publish what he does within doors ;] Momus is said to have found fault with the frame of man, because there were no doors nor windows in his breast, through which his thoughts might be discovered. See an ingenious paper on this subject in the *Guardian*, vol. ii. No. 106. Mr. Butler spells windore in the same manner where it does not rhyme. Perhaps he thought that the etymology of the word was wind-door.

Then how can any man be said
 To break an oath he never made? 380
 These reasons may perhaps look oddly
 To th' wicked, tho' they evince the godly;
 But if they will not serve to clear
 My honour, I am ne'er the near.
 Honour is like that glassy bubble, 385
 That finds philosophers such trouble;
 Whose least part crack'd, the whole does fly,
 And wits are crack'd to find out why.?

*' Honour is like that glassy bubble,
 That finds philosophers such trouble;
 Whose least part crack'd, the whole does fly,*

And wits are crack'd to find out why.] The drop, or bubble, mentioned in this simile, is made of ordinary glass, of the shape and about twice the size described in the margin. It is nearly solid. The thick part, at D or E, will bear the stroke of a hammer; but if you break off the top in the slender and sloping part at B or C, the whole will burst with a noise, and be blown about in powder to a considerable distance. The first establishers of the Royal Society, and many philosophers in various parts of Europe, found it difficult to explain this phenomenon. Monsieur Rohalt, in his Physics, calls it a kind of a miracle in nature, and says, (part i. c. xxii. §. 47.) “ Ed. Clarke lately discovered, and brought “ it hither from Holland, and which has travelled through all the “ universities in Europe, where it has raised the curiosity, and con- “ founded the reason of the greatest part of the philosophers:” he accounts for it in the following manner. He says, that the drop, when taken hot from the fire, is suddenly emersed in some appropriate liquor (cold water he thinks will break it) * by which means the pores on the outside are closed, and the substance of the glass condensed; while the inside, not cooling so fast, the pores are left wider and wider from the surface to the middle: so that the air



* Here he is mistaken.

Quoth Ralpho, Honour's but a word,
 To swear by only in a lord :⁸ 390
 In other men 'tis but a huff
 To vapour with, instead of proof ;
 That like a wen, looks big and swells,
 Insenseless, and just nothing else.
 Let it, quoth he, be what it will, 395
 It has the world's opinion still.
 But as men are not wise that run
 The slightest hazard, they may shun,
 There may a medium be found out
 To clear to all the world the doubt ; 400
 And that is, if a man may do't,
 By proxy whipp'd, or substitute.⁹
 Though nice and dark the point appear,
 Quoth Ralph, it may hold up and clear.

being let in, and finding no passage, bursts it to pieces. To prove the truth of this explication, he observes, that if you break off the very point of it at A, the drop will not burst ; because that part being very slender, it was cooled all at once, the pores were equally closed, and there is no passage for the air into the wider pores below. If you heat the drop again in the fire, and let it cool gradually, the outer pores will be opened, and made as large as the inner, and then, in whatever part you break it, there will be no bursting. He gave three of the drops to three several jewellers, to be drilled or filed at C D and E, but when they had worked them a little way, that is, beyond the pores which were closed, they all burst to powder.

⁸ *Quoth Ralpho, Honour's but a word,*

To swear by only in a lord :] Lords, when they give judgement, are not sworn: they say only upon my honour.

⁹ *By proxy whipp'd, or substitute.*] Mr. Murray, of the bed-chamber, was whipping boy to king Charles I. Burnet's History of his own Times, vol. i. p. 244.

That sinners may supply the place 405
 Of suffering saints, is a plain case.
 Justice gives sentence, many times,
 On one man for another's crimes.
 Our brethren of New England use
 Choice malefactors to excuse,¹ 410
 And hang the guiltless in their stead ;
 Of whom the churches have less need.
 As lately 't happen'd : in a town
 There liv'd a cobbler, and but one,
 That out of doctrine could cut use, 415
 And mend men's lives as well as shoes.
 This precious brother having slain,
 In times of peace, an Indian,

¹ *Our brethren of New England use*

Choice malefactors to excuse,] This story is asserted to be true, in the notes subjoined by Mr. Butler to the early editions. A similar one is related by Dr. Grey, from Morton's *English Canaan*, printed 1637. A lusty young fellow was condemned to be hanged for stealing corn ; but it was proposed in council to execute a bed-ridden old man in the offender's clothes, which would satisfy appearances, and preserve an useful member to society. Dr. Grey mentions likewise a letter from the committee of Stafford to speaker Lenthall, dated Aug. 5, 1645, desiring a respite for Henry Steward, a soldier under the governor of Hartlebury castle, and offering two Irishmen to be executed in his stead. Ralpho calls them his brethren of New England, because the inhabitants there were generally independents. In the ecclesiastical constitution of that province, modelled according to Robinson's platform, there was a co-ordination of churches, not a subordination of one to another. John de Laet says, *primos colonos, uti et illos qui postea accesserunt, potissimum aut omnino fuisse ex eorum hominum secta, quos in Anglia Brownistas et puritanos vocant.*

Not out of malice, but mere zeal,
 Because he was an infidel, 420
 The mighty Tottipottimoy²
 Sent to our elders an envoy,
 Complaining sorely of the breach
 Of league, held forth by brother Patch,
 Against the articles in force 425
 Between both churches, his and ours ;
 For which he crav'd the saints to render
 Into his hands, or hang th' offender :
 But they maturely having weigh'd
 They had no more but him o' th' trade, 430
 A man that serv'd them in a double
 Capacity, to teach and cobble,
 Resolv'd to spare him ; yet to do
 The Indian Hohan Moghan too
 Impartial justice, in his stead did 435
 Hang an old weaver that was bed-rid :
 Then wherefore may not you be skipp'd,
 And in your room another whipp'd ?
 For all philosophers, but the sceptic,³
 Hold whipping may be sympathetic. 440
 It is enough, quoth Hudibras,
 Thou hast resolv'd, and clear'd the case ;

² *The mighty Tottipottimoy*] I don't know whether this was a real name, or an imitation only of North American phraseology : the appellation of an individual, or a title of office.

³ *For all philosophers, but the sceptic,*] The sceptics held that there was no certainty of sense ; and consequently that men did not always know when they felt any thing.

And canst, in conscience, not refuse,
From thy own doctrine, to raise use:⁴
I know thou wilt not, for my sake, 445
Be tender-conscienc'd of thy back :
Then strip thee of thy carnal jerkin,
And give thy outward fellow a ferking ;
For when thy vessel is new hoop'd,
All leaks of sinning will be stopp'd. 450

Quoth Ralpho, You mistake the matter,
For in all scruples of this nature,
No man includes himself, nor turns
The point upon his own concerns.
As no man of his own self catches 455
The itch, or amorous French aches ;
So no man does himself convince,
By his own doctrine, of his sins :
And though all cry down self, none means
His own self in a literal sense : 460
Besides, it is not only foppish,
But vile, idolatrous, and popish,
For one man out of his own skin
To frisk and whip another's sin ;⁵
As pedants out of school boys' breeches 465
Do claw and curry their own itches.
But in this case it is profane,
And sinful too, because in vain ;

⁴ — *to raise use :*] A favourite expression of the sectaries of those days.

⁵ *For one man out of his own skin*

To frisk and whip another's sin ;] A banter on the popish doctrine of satisfactions.

For we must take our oaths upon it
 You did the deed, when I have done it. 470

Quoth Hudibras, That's answer'd soon ;
 Give us the whip, we'll lay it on.

Quoth Ralpho, That you may swear true,
 'Twere properer that I whipp'd you ;
 For when with your consent 'tis done, 475
 The act is really your own.

Quoth Hudibras, It is in vain,
 I see, to argue 'gainst the grain ;
 Or, like the stars, incline men to
 What they're averse themselves to do : 480
 For when disputes are weary'd out,
 'Tis interest still resolves the doubt :
 But since no reason can confute ye,
 I'll try to force you to your duty ;
 For so it is, howe'er you mince it ; 485
 As, e'er we part, I shall evince it,
 And curry,⁶ if you stand out, whether
 You will or no, your stubborn leather.
 Canst thou refuse to bear thy part
 I' th' public work, base as thou art ? 490
 To higgler thus, for a few blows,
 To gain thy Knight an op'lent spouse,
 Whose wealth his bowels yearn to purchase,
 Merely for th' int'rest of the churches ?
 And when he has it in his claws, 495
 Will not be hide-bound to the cause :

⁶ *And curry*—] *Coria perficere* : or it maybe derived from the Welsh *kuro*, to beat or pound. This scene is taken from *Don Quixote*.

Nor shalt thou find him a curmudgin,⁷
 If thou dispatch it without grudging :
 If not, resolve, before we go,
 That you and I must pull a crow. 500

Ye 'ad best, quoth Ralpho, as the ancients
 Say wisely, have a care o' th' main chance,
 And look before you, ere you leap ;
 For as you sow, y' are like to reap :
 And were y' as good as George-a-green,⁸ 505
 I should make bold to turn agen ;
 Nor am I doubtful of the issue
 In a just quarrel, as mine is so.
 Is't fitting for a man of honour
 To whip the saints, like Bishop Bonner ?⁹ 510
 A knight t' usurp the beadle's office,
 For which y' are like to raise brave trophies ?
 But I advise you, not for fear,
 But for your own sake, to forbear ;

⁷ — *curmudgin*,] Perhaps from the French *cœur mechant*.

⁸ *And were y' as good as George-a-Green*,] A valiant hero, perhaps an outlaw, in the time of Richard the first, who conquered Robin Hood and Little John. He is the same with the Pinder of Wakefield. See Echard's History of England, vol. i. p. 226. The Old Ballads ; Ben Jonson's play of the Sad Shepherd ; and Sir John Suckling's Poems.

⁹ *To whip the saints, like Bishop Bonner?*] Bishop of London in the reign of queen Mary : a man of profligate manners and of brutal character. He sometimes whipped the protestants, who were in custody, with his own hands, till he was tired with the violence of the exercise. Hume's History of Mary, p. 378. Fox, Acts and Monuments, ed. 1576. p. 1937.

And for the churches,¹ which may chance 515
 From hence, to spring a variance,
 And raise among themselves new scruples,
 Whom common danger hardly couples,
 Remember how in arms and politics,
 We still have worsted all your holy tricks;²
 Trepann'd your party with intrigue,
 And took your grandees down a peg;
 New-modell'd the army, and cashier'd
 All that to Legion Smec adher'd;
 Made a mere utensil o' your church, 525
 And after left it in the lurch;
 A scaffold to build up our own,
 And when w' had done with 't, pull'd it down;
 O'er-reach'd your rabbins of the synod,
 And snapp'd their canons with a why-not:³ 530

¹ *And for the churches,—*] It was very common for the sectaries of those days, however attentive they might be to their own interest, to pretend that they had nothing in view but the welfare of the churches.

² *Remember how in arms and politics,*
We still have worsted all your holy tricks;] The independents and anabaptists got the army on their side, and overpowered the presbyterians.

³ *O'er-reach'd your rabbins of the synod,*
And snapp'd their canons with a why-not:] Some editions read, “capoch'd your rabbins,” that is, blindfolded; but this word does not agree so well with the squire's simplicity of expression. Why-not is a fanciful term used in Butler's Remains, vol. i. p. 178. it signifies the obliging a man to yield his assent: the driving him to a non plus, when he knows not what to answer. It may resemble Quidni in Latin, and *τί μὴν* in Greek.

Grave synod-men, that were rever'd
 For solid face, and depth of beard,
 Their classic model prov'd a maggot,
 Their direct'ry an Indian pagod;⁴
 And drown'd their discipline like a kitten, 535
 On which they'd been so long a sitting;
 Decry'd it as a holy cheat,
 Grown out of date, and obsolete,
 And all the saints of the first grass,⁵
 As casting foals of Balaam's ass. 540

At this the Knight grew high in chafe,⁶
 And staring furiously on Ralph,
 He trembl'd, and look'd pale with ire,
 Like ashes first, then red as fire.
 Have, I quoth he, been ta'en in fight, 545
 And for so many moons lain by't,
 And when all other means did fail,
 Have been exchang'd for tubs of ale?⁷

⁴ *Their direct'ry an Indian pagod;*] The directory was a book drawn up by the assembly of divines, and published by authority of parliament, containing instructions to their ministers for the regulation of public worship. One of the scribes to the assembly, who executed a great part of the work, was Adoniram Byfield, said to have been a broken apothecary. He was the father of Byfield, the salvolatile doctor.

⁵ *And all the saints of the first grass,*] The presbyterians, the first sectaries that sprang up and opposed the established church.

⁶ *At this the Knight grew high in chafe,*]

Talibus exarsit dictis violentia Turni.

Æneid. xi. 376.

⁷ *And when all other means did fail,*

Have been exchang'd for tubs of ale?] Mr. Butler, in his own note on these lines, says, "The knight was kept prisoner in Exeter, "and after several changes proposed, but none accepted of, was at

Not but they thought me worth a ransom,
 Much more consid'able and handsome ; 550
 But for their own sakes, and for fear
 They were not safe, when I was there ;
 Now to be baffled by a scoundrel,
 An upstart sect'ry, and a mungrel,^s
 Such as breed out of peccant humours 555
 Of our own church, like wens or tumours,
 And like a maggot in a sore,
 Wou'd that which gave it life devour ;
 It never shall be done or said :
 With that he seiz'd upon his blade ; 560
 And Ralpho too, as quick and bold,
 Upon his basket-hilt laid hold,
 With equal readiness prepar'd,
 To draw and stand upon his guard ;
 When both were parted on the sudden, 565
 With hideous clamour, and a loud one,
 As if all sorts of noise had been
 Contracted into one loud din ;
 Or that some member to be chosen,
 Had got the odds above a thousand ; 570

“ last released for a barrel of ale, as he used upon all occasions to
 “ declare.” It is probable from hence that the character of Hudi-
 bras was in some of its features drawn from sir Samuel Luke.

^s *Now to be baffled by a scoundrel,*

An upstart sect'ry, and a mungrel,] Knights errant sometimes
 condescended to address their squires in this polite language. Thus
 Don Quixote to Sancho : “ How now, opprobrious rascal ! stinking
 “ garlic-eater ! sirrah, I will take you and tie your dogship to a tree,
 “ as naked as your mother bore you.”

And, by the greatness of his noise,
 Prov'd fittest for his country's choice.
 This strange surprisal put the Knight
 And wrathful Squire, into a fright ;
 And tho' they stood prepar'd, with fatal 575
 Impetuous rancour to join battle,
 Both thought it was the wisest course
 To wave the fight, and mount to horse ;
 And to secure, by swift retreating,
 Themselves from danger of worse beating ; 580
 Yet neither of them would disparage,
 By utt'ring of his mind, his courage,
 Which made them stoutly keep their ground,
 With horror and disdain wind-bound.
 And now the cause of all their fear ⁹ 585
 By slow degrees approach'd so near,
 They might distinguish different noise
 Of horns, and pans, and dogs, and boys,
 And kettle-drums, whose sullen dub
 Sounds like the hooping of a tub : 590
 But when the sight appear'd in view,
 They found it was an antique shew ;
 A triumph, that for pomp and state,
 Did proudest Romans emulate :¹

⁹ *And now the cause of all their fear,]* The poet does not suffer his heroes to proceed to open violence ; but ingeniously puts an end to the dispute, by introducing them to a new adventure. The drolery of the following scene is inimitable.

¹ *A triumph, that for pomp and state,*
Did proudest Romans emulate :] The skimmington, or procession, to exhibit a woman who had beaten her husband, is humor-

For as the aldermen of Rome 595
 Their foes at training overcome,
 And not enlarging territory,
 As some, mistaken, write in story,²
 Being mounted in their best array,
 Upon a car, and who but they? 600
 And follow'd with a world of tall lads,
 That merry ditties troll'd, and ballads,³
 Did ride with many a good-morrow,
 Crying, hey for our town, thro' the borough;
 So when this triumph drew so nigh, 605
 They might particulars descry,

ously compared to a Roman triumph: the learned reader will be pleased by comparing this description with the pompous account of Æmilius's triumph, as described by Plutarch, and the satirical one, as given by Juvenal in his tenth satire.

² *And not enlarging territory,*

As some, mistaken, write in story,] The buildings at Rome were sometimes extended without the ceremony of describing a pomœrium, which Tacitus and Gellius declare no person to have had a right of extending, but such a one as had taken away some part of the enemy's country in war; perhaps line 596 may allude to the London trained bands. Our poet's learning and ideas here crowd upon him so fast, that he seems to confound together the ceremonies of enlarging the pomœrium, of a triumph at Rome, and other ceremonies, with a lord mayor's show, exercising the train bands, and perhaps a borough election.

³ *And follow'd with a world of tall lads,*

That merry ditties troll'd, and ballads,] The vulgar, and the soldiers themselves, had at triumphal processions the liberty of abusing their general. Their invectives were commonly conveyed in metre.

Ecce Cæsar nunc triumphat, qui subegit Gallias.

Nicomedes non triumphat, qui subegit Cæsarem.

Suetonius in Julio, 49.

They never saw two things so pat,
 In all respects, as this and that.
 First he that led the cavalcate,
 Wore a sow-gelder's flagellet, 610
 On which he blew as strong a levet,⁴
 As well-feed lawyer on his brev'ate,
 When over one another's heads
 They charge, three ranks at once, like Sweads :⁵
 Next pans and kettles of all keys, 615
 From trebles down to double base ;
 And after them upon a nag,
 That might pass for a fore-hand stag,
 A cornet rode, and on his staff,
 A smock display'd did proudly wave. 620
 Then bagpipes of the loudest drones,
 With snuffling broken-winded tones ;
 Whose blasts of air in pockets shut,
 Sound filthier than from the gut,

⁴ *On which he blew as strong a levet,*] Levet is a lesson on the trumpet, sounded morning and evening, Mr. Bacon says, on ship-board. It is derived from the French reveiller, a term used for the morning trumpet among the dragoons.

⁵ *When over one another's heads*

They charge, three ranks at once, like Sweads :] This and the preceding lines were added by the author in 1674. He has departed from the common method of spelling the word Swedes for the sake of rhyme : in the edition of 1689, after his death, it was printed Sweeds. The Swedes appear to have been the first that practised firing by two or three ranks at a time : see sir Robert Monro's Memoirs, and Bariff's Young Artillery-man. Mr. Cleveland, speaking of the authors of the Diurnal, says, " they write in the posture " that the Swedes give fire in, over one another's heads."

And make a viler noise than swine 625
In windy weather, when they whine.
Next one upon a pair of panniers,
Full fraught with that which, for good manners,
Shall here be nameless, mix'd with grains,
Which he dispens'd among the swains, 630
And busily upon the crowd
At random round about bestow'd.
Then mounted on a horned horse,
One bore a gauntlet and gilt spurs,
Ty'd to the pummel of a long sword 635
He held revers'd, the point turn'd downward.
Next after, on a raw-bon'd steed,
The conqueror's standard-bearer rid,
And bore aloft before the champion
A petticoat display'd, and rampant ;⁶ 640
Near whom the Amazon triumphant,
Bestrid her beast, and on the rump on't
Sat face to tail, and bum to bum,
The warrior whilom overcome ;
Arm'd with a spindle and a distaff, 645
Which, as he rode, she made him twist off ;
And when he loiter'd, o'er her shoulder
Chastis'd the reformado soldier.
Before the dame, and round about,
March'd whifflers, and staffiers on foot,⁷ 650

⁶ *A petticoat display'd, and rampant ;*] Alluding to the terms in which heralds blazon coats of arms.

⁷ *March'd whifflers, and staffiers on foot,*] “A mighty whiffler.” See Shakspeare's *Henry V.* Act v. and Hanmer's note. *Videtur*, in lord

With lackies, grooms, valets, and pages,
 In fit and proper equipages ;
 Of whom some torches bore, some links,
 Before the proud virago-minx,
 That was both madam and a don,⁸ 655
 Like Nero's Sporus,⁹ or pope Joan ;

Herbert's Henry VIII. Staffier, from estaffete, a courier or express. [Mr. Douce, in his *Illustrations of Shakspeare*, vol. i. p. 506, says : " Some errors have erept into the remarks on this word which require correction. It is by no means, as Hanmer had conceived, a corruption from the French *huissier*. He was apparently misled by the resemblance which the office of a whiffler bore in modern times to that of an usher. The term is undoubtedly borrowed from *whiffle*, another name for a fife or small flute ; for whiffers were originally those who preceded armies or processions as fifers or pipers. Representations of them occur among the prints of the magnificent triumph of Maximilian I. In a note on *Othello*, Act iii. sc. iii. Mr. Warton had supposed that *whiffler* came from what he calls '*the old French viffleur* ;' but it is presumed that that language does not supply any such word, and that the use of it in the quotation from Rymer's *fœdera* is nothing more than a vitiated orthography. In *process of time* the term *whiffler*, which had *always been used* in the sense of a *fifer*, came to signify any person who went before in a procession. Minsheu, in his *Dictionary*, 1617, defines him to be a club or staff-bearer."

Mr. Douce has not afforded us an instance of *whiffler* used as a *fifer*. Warton carries up the use of the word as an *huissier* to 1554, and certainly Shakspeare could have had no idea of its *piping* meaning when he wrote :

—— " Behold, the English beach
 " Pales in the flood with men, with wives, and boys,
 " Whose shouts and claps *out-voice* the *deep-mouth'd* sea,
 " Which, like a *mighty* whiffler 'fore the king,
 " Seems to prepare his way :——"

The whiffers who now attend the London companies in processions are freemen carrying staves.]

⁸ *That was both madam and a don,*] A mistress and a master.

⁹ *Like Nero's Sporus,*—] See Suetonius, in the life of Nero.

And at fit periods the whole rout
 Set up their throats with clam'rous shout.
 The knight transported, and the squire,
 Put up their weapons, and their ire ; 660
 And Hudibras, who us'd to ponder
 On such sights with judicious wonder,
 Could hold no longer, to impart
 His animadversions, for his heart.

Quoth he, In all my life till now, 665
 I ne'er saw so profane a show ;
 It is a paganish invention,
 Which heathen writers often mention ;
 And he, who made it, had read Goodwin,
 I warrant him, and understood him : 670
 With all the Grecian Speeds and Stows,¹
 That best describe those ancient shows ;
 And has observ'd all fit decorums
 We find describ'd by old historians :²

¹ *With all the Grecian Speeds and Stows,*] Speed and Stowe wrote chronicles or annals of England, and are well known English antiquaries. By Grecian Speeds and Stows, he means, any ancient authors who have explained the antiquities and customs of Greece : the titles of such books were often, τὰ πατρια, of such a district or city. Thus Dicæarchus wrote a book entitled, περὶ τοῦ τῆς Ἑλλάδος βίου, wherein he gave the description of Greece, and of the laws and customs of the Grecians : our poet likewise might allude to Pausanias.

² *And has observ'd all fit decorums*

We find described by old historians :] The reader will, perhaps, think this an awkward rhyme ; but the very ingenious and accurate critic, Dr. Loveday, to whom, as well as to his learned father, I cannot too often repeat my acknowledgements, observes in a letter with which he honoured me, that in English, to a vulgar ear, unac-

For, as the Roman conqueror, 675
 That put an end to foreign war,
 Ent'ring the town in triumph for it,
 Bore a slave with him in his chariot ;³
 So this insulting female brave
 Carries behind her here a slave : 680
 And as the ancients long ago,
 When they in field defy'd the foe,
 Hung out their mantles della guerre,⁴
 So her proud standard-bearer here,
 Waves on his spear, in dreadful manner, 685
 A Tyrian petticoat for banner.
 Next links and torches, heretofore
 Still borne before the emperor :
 And, as in antique triumphs, eggs
 Were borne for mystical intrigues ;⁵ 690

quaint with critical disquisitions on sounds, m and n sound alike.
 So the old sayings, among the common people taken for rhyme :

A stitch in time

Saves nine.

Tread on a worm,

And it will turn.

Frequent instances of the propriety of this remark occur in Hudibras ; for example: men and them, exempt and innocent.

³ *Bore a slave with him in his chariot ;*]

— curru servus portatur eodem.

Juv. Sat. x. 42.

⁴ *Hung out their mantles della guerre,*] Tunica coccinea solebat pridie quam dimicandum esset supra prætorium poni, quasi admonitio et indicium futuræ pugnæ. Lipsius in Tacit.

⁵ *And, as in antique triumphs, eggs*

Were borne for mystical intrigues ;] In the orgies of Bacchus, and the games of Ceres, eggs were carried, and had a mystical import. See Banier, vol. i. b. ii. c. 5. and Rosinus, lib. v. c. 14.

There's one, with truncheon, like a ladle,
 That carries eggs too, fresh or adle :
 And still at random, as he goes,
 Among the rabble-rout bestows.

Quoth Ralpho, You mistake the matter ; 695
 For all th' antiquity you smatter
 Is but a riding us'd of course,
 When the grey mare's the better horse ;
 When o'er the breeches greedy women
 Fight, to extend their vast dominion, 700
 And in the cause impatient Grizel
 Has drubb'd her husband with bull's pizzle,
 And brought him under covert-baron,
 To turn her vassal with a murrain ;
 When wives their sexes shift, like hares,⁶ 705
 And ride their husbands like night-mares ;

Pompa producebatur cum deorum signis et ovo. In some editions it is printed *antick*, and means mimic.

⁶ *When wives their sexes shift, like hares,*] Many have been the vulgar errors concerning the sexes and copulation of hares : but they being of a very timid and modest nature, seldom couple but in the night. It is said that the doe hares have tumours in the groin, like the castor, and that the buck hares have cavities like the hyena. Besides, they are said to be retromingent, which occasioned the vulgar to make a confusion in the sexes. When huntsmen are better anatomists and philosophers, we shall know more of this matter. See Brown's *Vulgar Errors*, b. iii. c. 17. But our poet here chiefly means to ridicule Dr. Bulwer's *Artificial Changeling*, p. 407. who mentions the female patriarch of Greece, and pope Joan of Rome, and likewise the boy Sporus, who was married to the emperor Nero : upon which it was justly said by some, that it had been happy for the empire, if Domitius, his father, had had none other but such a wife. See what Herodotus says, concerning the men of Scythia, in his *Thalia*.

And they, in mortal battle vanquish'd,
 Are of their charter disenfranchis'd,
 And by the right of war, like gills,⁷
 Condemn'd to distaff, horns, and wheels : 710
 For when men by their wives are cow'd,
 Their horns of course are understood.

Quoth Hudibras, Thou still giv'st sentence
 Impertinently, and against sense :
 'Tis not the least disparagement 715
 To be defeated by th' event,
 Nor to be beaten by main force ;
 That does not make a man the worse,
 Altho' his shoulders, with battoon,
 Be claw'd, and cudgell'd to some tune ; 720
 A tailor's prentice has no hard
 Measure, that's bang'd with a true yard ;
 But to turn tail, or run away,
 And without blows give up the day ;
 Or to surrender ere the assault, 725
 That's no man's fortune, but his fault ;
 And renders men of honour less
 Than all th' adversity of success ;
 And only unto such this shew
 Of horns and petticoats is due. 730

⁷ *And by the right of war, like gills,*] Gill, scortillum, a common woman : in the Scots and Irish dialect a girl ; there never was a Jack but there was a Gill: See Kelly's Scotch Proverbs, page 316. See also Chaucer's Miller's Tale, and Gower, Confess. Amant. and G. Douglas's Prologue, page 452.

There is a lesser profanation,
 Like that the Romans call'd ovation :⁸
 For as ovation was allow'd
 For conquest purchas'd without blood ;
 So men decree those lesser shows 735
 For vict'ry gotten without blows,
 By dint of sharp hard words, which some
 Give battle with, and overcome ;
 These mounted in a chair-curule,
 Which moderns call a cucking-stool,⁹ 740
 March proudly to the river's side,
 And o'er the waves in triumph ride ;
 Like dukes of Venice, who are said
 The Adriatic sea to wed ;¹

⁸ *There is a lesser profanation,*

Like that the Romans call'd ovation :] At the greater triumph the Romans sacrificed an ox ; at the lesser a sheep. Hence the name ovation. Plutarch, in the life of Marcellus, " Ovandi, ac non triumphandi causa est, quum aut bella non rite indicta neque cum justo hoste gesta sunt ; aut hostium nomen humile et non idoneum est, ut servorum, piratarumque : aut deditione repente facta, impulverea, ut dici solet, incruentaque victoria obvenit." Aulus Gellius, v. 6.

⁹ *Which moderns call a cucking-stool,*] The custom of ducking a scolding woman in the water, was common in many places. I remember to have seen a stool of this kind near the bridge at Evesham in Worcestershire, not above eight miles from Strensham, the place of our poet's birth. The etymology of the term I know not : some suppose it should be written choking-stool, others ducking-stool, and others derive it from the French, coquaine.

¹ *Like dukes of Venice, who are said*

The Adriatic sea to wed ;] This ceremony is performed on Ascension-day. The doge throws a ring into the sea, and repeats the words, " Desponsamus te, mare, in signum veri et perpetui dominii."

And have a gentler wife than those 745

For whom the state decrees those shows.²

But both are heathenish, and come

From th' whores of Babylon and Rome,

And by the saints should be withstood,

As antichristian and lewd ; 750

And we, as such, should now contribute

Our utmost strugglings to prohibit.

This said, they both advanc'd, and rode

A dog-trot through the bawling crowd

T' attack the leader, and still prest 755

'Till they approach'd him breast to breast :

Then Hudibras, with face and hand,

Made signs for silence ;³ which obtain'd,

What means, quoth he, this devil's procession

With men of orthodox profession ? 760

'Tis ethnique and idolatrous,

From heathenism deriv'd to us.

Does not the whore of Bab'lon ride

Upon her horned beast astride,⁴

² *And have a gentler wife than those*

For whom the state decrees those shows.] Than the Roman worthies, who were honoured with ovations. Mr. Butler intimates that the sea is less terrible than a scolding wife.

³ *Then Hudibras, with face and hand,*

Made signs for silence ;—]

Ergo ubi commota fervet plebecula bile,

Fert animus calidæ fecisse silentia turbæ

Majestate manus.

Persius, Sat. iv. 6.

⁴ *Does not the whore of Bab'lon ride*

Upon her horned beast astride,] See Revelations, xvii. 3.

Like this proud dame, who either is 765
 A type of her, or she of this ?
 Are things of superstitious function,
 Fit to be us'd in gospel sun-shine ?
 It is an antichristian opera,
 Much us'd in midnight times of popery ; 770
 A running after self-inventions
 Of wicked and profane intentions ;
 To scandalize that sex for scolding,
 To whom the saints are so beholden.
 Women, who were our first apostles,⁵ 775
 Without whose aid w' had all been lost else ;
 Women, that left no stone unturn'd
 In which the cause might be concern'd ;
 Brought in their children's spoons and whistles,⁶
 To purchase swords, carbines, and pistols : 780

⁵ *Women, who were our first apostles,*] The author of the *Ladies' Calling* observes, in his preface, “ it is a memorable attestation “ Christ gives to the piety of women, by making them the first witnesses of his resurrection, the prime evangelists to proclaim these “ glad tidings ; and, as a learned man speaks, apostles to the apostles.” Some of the Scotch historians maintain, that Ireland received christianity from a Scotch woman, who first instructed a queen there. But our poet, I suppose, alludes to the zeal which the ladies shewed for the *good cause*. The case of lady Monson was mentioned above. The women and children worked with their own hands, in fortifying the city of London, and other towns. The women of the city went by companies to fill up the quarries in the great park, that they might not harbour an enemy ; and being called together with a drum, marched into the park with mattocks and spades. *Annals of Coventry*, MS. 1643.

⁶ *Brought in their children's spoons and whistles,*] In the reign of Richard II. A. D. 1382, Henry le Speneer, bishop of Norwich, set up the cross, and made a collection to support the cause of the enc-

Their husbands, cullies, and sweethearts,
 To take the saints and churches parts ;
 Drew several gifted brethren in,
 That for the bishops would have been,
 And fix'd them constant to the party, 785
 With motives powerful and hearty :
 Their husbands robb'd and made hard shifts
 T' administer unto their gifts⁷
 All they could rap, and rend, and pilfer,
 To scraps and ends of gold and silver ; 790
 Rubb'd down the teachers, tir'd and spent
 With holding forth for parliament ;⁸
 Pamper'd and edify'd their zeal
 With marrow-puddings many a meal :

mies of pope Clement. Collegerat dictus episcopus innumerabilem
 et incredibilem summam pecuniæ auri et argenti, atque jocalium,
 monilium, annulorum, discorum, pcciarum, cocliarium, et aliorum
 ornamentorum, et præcipue de dominabus et aliis mulieribus.
 Decem Scriptores, p. 1671. See also South, v. 33.

⁷ *Their husbands robb'd and made hard shifts*

T' administer unto their gifts] Thus, A. Cowley, in his Puritan
and Papist :

She that can rob her husband, to repair
 A budget priest that noses a long prayer.

⁸ *Rubb'd down the teachers, tir'd and spent*

With holding forth for parliament ;] Dr. Echard, in his Works,
 says of the preachers of those times—"coiners of new phrases,
 "drawers out of long godly words, thick pourers out of texts of
 "Scripture, mimical squeakers and bellowers, vain glorious ad-
 "mirers only of themselves, and those of their own fashioned face
 "and gesture: such as these shall be followed, shall have their
 "bushels of China oranges, shall be solaced with all manner of
 "cordial essences, and shall be rubb'd down with Holland of ten
 "shillings an ell."

Enabled them, with store of meat, 795
 On controverted points to eat ;⁹
 And cramm'd them till their guts did ache,
 With caudle, custard, and plumb-cake.
 What have they done, or what left undone,
 That might advance the cause at London ? 800
 March'd rank and file, with drum and ensign,
 T'entrench the city for defence in :
 Rais'd rampires with their own soft hands,¹
 To put the enemy to stands ;
 From ladies down to oyster-wenches 805
 Labour'd like pioneers in trenches,
 Fell to their pick-axes, and tools,
 And help'd the men to dig like moles ?
 Have not the handmaids of the city
 Chose of their members a committee, 810
 For raising of a common purse,
 Out of their wages, to raise horse ?
 And do they not as triers sit,
 To judge what officers are fit ?

⁹ *Enabled them, with store of meat,*

On controverted points to eat :] That is, to eat plentifully of such dainties, of which they would sometimes controvert the lawfulness to eat at all. Sec P. i. e. i. v. 225. and the following lines. Mr. Bacon would read the last word *treat*.

¹ *Rais'd rampires with their own soft hands,*] When London was expected to be attacked, and in several sieges during the civil war, the women, and even the ladies of rank and fortune, not only encouraged the men, but worked with their own hands. Lady Middlesex, lady Foster, lady Anne Waller, and Mrs. Duneh, have been particularly celebrated for their activity. The knight's learned harangue is here archly interrupted by the manual wit of one who hits him in the eye with a rotten egg.

Have they——At that an egg let fly, 815
Hit him directly o'er the eye,
And running down his cheek, besmear'd,
With orange-tawny slime, his beard;
But beard and slime being of one hue,
The wound the less appear'd in view. 820
Then he that on the panniers rode,
Let fly on th' other side a load,
And quickly charg'd again, gave fully,
In Ralpho's face, another volley.
The knight was startled with the smell, 825
And for his sword began to feel;
And Ralpho, smother'd with the stink,
Grasp'd his, when one that bore a link,
O' th' sudden clapp'd his flaming cudgel,
Like linstock, to the horse's touch-hole;² 830
And straight another, with his flambeau,
Gave Ralpho, o'er the eyes, a damn'd blow.
The beasts began to kick and fling,
And forc'd the rout to make a ring;
Thro' which they quickly broke their way, 835
And brought them off from further fray;
And tho' disorder'd in retreat,
Each of them stoutly kept his seat:
For quitting both their swords and reins,
They grasp'd with all their strength the manes;

² *Like linstock, to the horse's touch-hole;*] Linstock is a German word, signifying the rod of wood or iron, with a match at the end of it, used by gunners in firing cannon. See P. i. c. ii. v. 843.

And, to avoid the foe's pursuit,
 With spurring put their cattle to't,
 And till all four were out of wind,
 And danger too, ne'er look'd behind.
 After they 'ad paus'd a while, supplying 845
 Their spirits, spent with fight and flying,
 And Hudibras recruited force
 Of lungs, for actions or discourse.

Quoth he, That man is sure to lose
 That fouls his hands with dirty foes: 850
 For where no honour's to be gain'd,
 'Tis thrown away in being maintain'd:
 'Twas ill for us, we had to do
 With so dishon'able a foe:
 For tho' the law of arms doth bar 855
 The use of venom'd shot in war,³
 Yet by the nauseous smell, and noisome,
 Their case-shot savours strong of poison;
 And, doubtless, have been chew'd with teeth
 Of some that had a stinking breath; 860
 Else when we put it to the push,
 They had not giv'n us such a brush:
 But as those poltroons that fling dirt,
 Do but defile, but cannot hurt;
 So all the honour they have won, 865
 Or we have lost, is much at one.

³ *For tho' the law of arms doth bar*

The use of venom'd shot in war,] “ Abusive language, and fus-
 “ tian, are as unfair in controversy as poisoned arrows or chewed
 “ bullets in battle.”

'Twas well we made so resolute
 A brave retreat, without pursuit ;
 For if we had not, we had sped
 Much worse, to be in triumph led ; 870
 Than which the ancients held no state
 Of man's life more unfortunate.
 But if this bold adventure e'er
 Do chance to reach the widow's car,
 It may, being destin'd to assert 875
 Her sex's honour, reach her heart :
 And as such homely treats, they say,
 Portend good fortune,⁴ so this may.
 Vespasian being daub'd with dirt,
 Was destin'd to the empire for't ;⁵ 880

⁴ *And as such homely treats, they say,*

Portend good fortune,—] The original of the coarse proverb here alluded to, was the glorious battle of Azincourt, when the English were so afflicted with the dysentery that most of them chose to fight naked from the girdle downward.

⁵ *Vespasian being daub'd with dirt,*

Was destin'd to the empire for't ;] Suetonius, in the Life of Vespasian, sect. v. says, “Cum ædilem eum C. Cæsar (i. e. Caligula) succensens, luto jussisset oppleri, congesto per milites in prætextæ sinum ; non defuerunt qui interpretarentur, quandoque proculcatam desertamque reipublicam civili aliqua perturbatione in tutelam ejus, ac velut in gremium deventuram.” But Dio Cassius, with all his superstition, acknowledges that the secret meaning of the circumstance was not discovered till after the event. Mr. Butler might here allude to a story which has been told of Oliver Cromwell, afterward lord protector. When young, he was invited by sir Oliver Cromwell, his uncle and god-father, to a feast at Christmas ; and, indulging his love for fun, he went to the ball with his hands and clothes besmeared with excrement, to the great disgust of the company : for which the master of misrule, or master of

And from a scavenger did come
To be a mighty prince in Rome :
And why may not this foul address
Presage in love the same success ?
Then let us straight, to cleanse our wounds,
Advance in quest of nearest ponds ;
And after, as we first design'd,
Swear I've perform'd what she enjoin'd.

the ceremonies as he is now called, ordered him to be ducked in the horse-pond. *Memoirs of the Cromwell Family* by Mark Noble, vol. i. p. 98. and Bate's *Elench. motuum*.

END OF VOL. I.



